

صِفَةُ النَّارِ

# HELL

A DESCRIPTIVE ACCOUNT

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## SEEKING REFUGE IN ALLAH FROM HELL

(1) Abdur Rahman ibn Abu Layla<sup>1</sup> narrated on the authority of his father<sup>2</sup> that Allah's Messenger ﷺ mentioned Hell in a *salah* that was not *fard* (meaning it was optional *salah*). Then he said: *تعوذوا بالله من النار ويل لأهل النار* "Seek refuge in Allah from Hell. Woe is to the denizens of Hell."<sup>3</sup>

(2) Abdur Rahman ibn Yazid<sup>4</sup> reported that ibn Umar ؓ narrated: I heard Allah's Messenger ﷺ say, "Do not forget the great things." We submitted, "What are those great things?" He said, "Paradise and Hell." Then he said whatever he had to say and then he wept so much that tears rolled down both sides of his beard. He said, "By Him in Whose Hand is Muhammad's life! If you learn of the Hereafter that which I know then you will walk in the open field and pour dust over your heads."<sup>5</sup>

(3) Abdul A'la<sup>6</sup> narrated: If a people sit together but do not mention Paradise and Hell then the angels say, "They have been neglectful of two great things." (Hilyatul Awliya, 5/88).

(4) Abdul A'la narrated: Paradise and Hell have been exhorted to listen to what the sons of Aadam says. Thus, when a man prays, "I seek refuge in Allah from Hell," then Paradise says, "O Allah send him there." (Ibid)

(5) Kulayb ibn Hazn al-Tarmi ؓ<sup>7</sup> narrated: Allah's Mes-



senger ﷺ said, "He who flees from Hell does not sleep and he who seeks Paradise does not sleep. hence, seek Paradise according to your ability and flee from Hell to the best of your ability."<sup>8</sup>

1. He was al-Ansari, al-Madani, al-Kufi. He was trustworthy. It is disputed if he met Umar ﷺ. He died in 83 A.H. (Taqrib al-Tahzib 349.)
2. He was a prominent *sahabi*. His *kunya* was Abu Layla. He was an ansar. There is a difference of opinion on his name. He participated in the Battle of Uhud and thereafter. Finally, he emigrated to Kufah. He was martyred in the Battle of Siffin. (Tahzibul Kamal 24/238).
3. Al-Mu'jam al-Kabir, Tabarani, (7/92-93) reports ibn Abu Layla ﷺ as narrating that he passed by the Prophet ﷺ when he was offering supererogatory *salah*. When he recited a verse mentioning Hell, he said, "Woe to the dwellers of Hell. I seek refuge in Allah from the torment of Hell." Musannaf ibn Abu Shaybah (2/210) has similar words except that he offered *salah* by the side of the Prophet ﷺ when this happened. The same book (185/) has a *Hadith* narrated by Zayd ibn Thabit ﷺ that the Prophet ﷺ said, "Seek refuge in Allah from the torment of Hell." He repeated it thrice. Muslim has the narrative of Zayd ﷺ: The Prophet ﷺ turned his face towards us and said, "Seek refuge in Allah from the chastisement of Hell." The *sahabah* ﷺ said, "We seek refuge in Allah from the chastisement of Hell." (Muslim 8/160-161, Abu Dawud 4751, Musnad Ahmad 5/190).
4. He was al-Yamani and his *kunya* was Abu Muhammad as-San'ani. He was a story-teller. Ibn Hibban has rated him as trustworthy. Ibn Hajar said that he was truthful. (Taqrib at-Tahzib 353, Tahzib al-Kamal 8/16).
5. Imam Mundhiri has narrated this *Hadith* in similar words in at-Tarhib wa at-Tarhib 4/457. Abu Ya'la also reported it, as did Musannaf in Ar-Riqah wa al-Baka 102, Bukhari in at-Tarikh al-Kabir from ibn Umar ﷺ only, "Do not forget two great things, Paradise and Hell." He also reported that Abu Zarr ﷺ narrated: The Prophet ﷺ said, "I see what you do not and hear what you do not. The heaven squeaks and it must squeak because there is not space therein even as much as four fingers where an angel has not placed his forehead in prostration. By Allah, if you know that which I know then you will laugh little and weep much and not enjoy your wives on the bed. You will come out in the open fields beseeching Allah. I wished that I was a tree that would have been chopped." Tirmizi reported that *Ahadith* are narrated in this chapter also by Abu Hurayrah ﷺ, Sayyidah Ayshah رضى الله عنها, ibn Abbas ﷺ and Anas ﷺ. A version quotes Abu Zarr, "I wished that I was a tree and chopped off." (Tirmizi 2312, Ibn Majah, Kitabul Hizn wal-Baka' 2/1402.)
6. He was Abdul A'la Taymi. Abu Nua'ym said that he was humble, given to weep, his inner self was humility all over and outer was 'all ears' and his eyes had tears. He said, "If a man's knowledge does not make him

weep then that is of no benefit because Allah describes the scholars as: *إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا وَيَخِرُّونَ لِلْأَذْقَانِ يَسْكُونُونَ وَيَرْجِعُونَ خَشْوَةً* (surah Imran, 17:107-109 – Hilyatul Awliya' 5/87.)

7. This is how his name is given, but it could be Kulayb ibn Jari as mentioned in Lisanul Mizan 5/312. However, in his al-Mu'jam al-Kabir, Tabarani has given it, as we have. But I could not find out about his life.
8. Tabarani has reported these words in Al-Mu'jam al-Kabir: "O people seek Paradise by the best of your ability and flee from Hell to the best of your ability, because the seeker of Paradise sleeps not and he who flees from Hell also does not sleep. However, today the Hereafter is covered with disliked things while the world is encased in desires." Majma' az-Zawa'id (10/233) has stated that Tabarani has mentioned it in both al-Kabir and al-Awsat with brevity. Anas ﷺ narrated: Allah's Messenger ﷺ said, "I have not seen anything like Paradise whose aspirant sleeps and not seen anything like Hell the runner away from which sleeps." Tabarani in Awsat, Tirmizi 2601 from Abu Hurayrah – Hilyatul Awliya' (8/178) al-Ulalat Mutanahiyah (2/336)



## GATES OF HELL

(6) Abu Sa'eed Khudri رضي الله عنه<sup>1</sup> narrated that the Prophet ﷺ said, "The area of Hell has four walls. The thickness of each wall is a distance of forty years."<sup>2</sup>

(7) Sayyidina Ali رضي الله عنه narrated: The gates of Hell are some over some others." The sub-narrator Abu Shihab gestured with his fingers how they overlapped one another.<sup>3</sup>

(8) Hajjaj<sup>4</sup> reported that ibn Jurayj رحمه الله narrated: Allah says: لَهَا سَبْعَةُ أَبْوَابٍ [It has seven gates.] (15:44) He said that they are: *Jahannam*, *Lazza*, *al-Hutamah*, *as-Sa'ir*, *Saqar*, *al-Jahim* which houses Abu Jahl, and *al-Hawiyah*.<sup>5</sup>

(9) Yazid ibn Abu Maalik al-Hamdani رضي الله عنه<sup>6</sup> narrated: There is for Hell the fire of seven kinds that burns. Each looks at the one under it lest it devour it.

(10) Jahdam رضي الله عنه<sup>7</sup> reported having heard from Ikrimah رضي الله عنه<sup>8</sup> the exegesis of Allah's words: لَهَا سَبْعَةُ أَبْوَابٍ [It has seven gates.] that Hell has seven grades.<sup>9</sup>

(11) Sa'eed رضي الله عنه<sup>10</sup> reported that Qatadah<sup>11</sup> explained Allah's words: لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ [To each gate is assigned a portion of them.] (15:44) He said, "By Allah, it means there degrees according to deeds of the people."<sup>12</sup>

1. His name was Sa'd ibn Maalik and *kunya* was Abu Sa'eed al-Khudri. He was a front rank *sahabi*.

2. Ibn al-Jawzi said that this *Hadith* is not *sahih*. The sub-narrator Lahi'ah is rejected. Ahmad said the same thing about Darraj another narrator.



- (Tirmizi 2584, Az-Zuhd 316, Mustadrak Haakim 4/200-201, Musnad Ahmad 3/29, Musnad Abu Ya'la 2/526.)
3. Some words are missing here. (Tafsir Ibn Kathir 2/551. Az-Zuhd p89. Ibn Jarir, Ibn Rajab.)
  4. He was Hajjaj ibn Muhammad al-Misaysi Al-A'war. His *kunyah* was Abu Muhammad.
  5. Ibn Kathir has mentioned it in his Tafsir (2/552) according to the narration of Ibn Jurayj رحمه الله, Ibn Abbas رحمه الله and al-A'mash رحمه الله. Some of these names (of gates) are descriptions of Hell and some are its very names. Qurtubi said about these names that they are not mentioned in any *sahih* Hadith. (At-Tazkirah fi Ahwal al-Mawta, p416).
  6. He was Yazid ibn Abdur Rahman ibn Abu Maalik. His name was Hani al-Hamdani al-Amshaqi. He was a jurist and a judge of Damascus. Hisham made him a governor. Umar ibn Abdul Aziz رحمه الله sent him to villages to teach religion. He died in 130 A.H., and was buried in Damascus. (Tahzib al-Kamal 32/189.)
  7. He was Jahdam ibn Abdullah ibn Abu at-Tufayl al-Qaysi رحمه الله.
  8. He was Ikrimah ibn Abdullah al-Barbari, al-Madani. He was the freedman of Ibn Abbas رحمه الله. He was among the renowned and respected men. He travelled much and even the nobles and chiefs gave him respect. He acquired knowledge for forty years and died in 107 A.H. (al-Ibr 100/1).
  9. Tafsir Ibn Kathir 2/552. Tafsir Tabari (Jami'ul Bayan) 14/25, At-Takhwif min an-Naar p69.
  10. He was Mahran al-Adawi. His *kunyah* was Abu an-Nadr al-Basari and was well-known as Sa'id ibn Abu Arubah.
  11. His *kunyah* was Abu al-Khattab. His name was Qatadah ibn Di'amah as-Sadwi رحمه الله. He was a Hafiz and a scholar of Basrah. Ibn Sirin رحمه الله said about him that he possessed best memory of all people. He was an exegete and an expert on different views of the scholars (meaning different schools of thought). He died in 117 A.H., (al-Ibr, 1/112).
  12. Tafsir Ibn Kathir 2/442.

## 3

## THE EXPANSE OF HELL

(12) Abu Musa al-Ash'ari رحمه الله<sup>1</sup> narrated that Allah's Messenger ﷺ said, "If a stone is dropped in Hell then it will take seventy years before it reaches its depth."<sup>2</sup>

(13) Abu Hazim<sup>3</sup> رحمه الله reported on the authority of Abu Hurayrah رحمه الله. He said, "We were with the Prophet ﷺ when we heard something fall down. He asked us if we knew what that was and when we said that only Allah and His Messenger ﷺ knew, he said that it was a stone dropped into Hell seventy years ago and had then reached its bottom."<sup>4</sup>

(14) Yazid Raqashi<sup>5</sup> رحمه الله reported that Anas ibn Maalik رحمه الله narrated: Allah's Messenger ﷺ said, "If a stone as large as seven fat pregnant camels and their young were dropped in Hell and it keeps dropping down it for seventy years, it will not reach its depth (even in this time)."<sup>6</sup>

(15) He also reported from Anas رحمه الله that during the *mi'raj* when Jibril عليه السلام was with the Prophet ﷺ, he heard something fall and, asked, "O Jibril, what sound is this?" Jibril عليه السلام said, "It is a stone that Allah has dropped from an edge of Hell. It kept going down for seventy years and has now reached its bottom." Thereafter the Prophet ﷺ never laughed but only smiled.<sup>7</sup>

(16) He also reported that Anas رحمه الله narrated: The Prophet ﷺ heard a sound and asked, "What is it, Jibril?" He said that it was a stone that had been dropped in Hell seventy years ago



and had made it to the bottom.<sup>8</sup>

(17) Luqman ibn Aamir رحمه الله reported from Abu Umamah Sudayy ibn Ajlan al-Bahili<sup>9</sup> ؓ that when he visited him, he served him grape juice and narrated: The Prophet ﷺ said, "If a stone the size of ten ten-month pregnant camels is dropped from the edge of Hell then it will not reach the bottom even in seventy years but afterwards it will reach غي (ghayi) and اثم (atham)." He asked about ghayi and atham and the Prophet ﷺ said, "They are two wells in which puss of the inmates of Hell flows." They are what Allah has mentioned in His Book:

فَسَوْفَ يَلْقَوْنَ غَيًّا

[So they will soon encounter perdition.] (19:59)

(in which the sense is conveyed).<sup>10</sup>

(18) Mujahid<sup>11</sup> reported that ibn Abbas ؓ asked, "Do you know about the expanse of Hell?" He said, "No," so he said, "Yes, by Allah, you do not know. The distance between their ear-lobe and shoulder is seventy years' travel and blood and puss flow therein." He asked, "Are they rivers?" He said, "No, valleys." Then he narrated: Ayshah رضي الله عنها narrated to me this *Hadith* that when she asked the Prophet ﷺ about the verse (39:67)

وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمُوتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَتَعَالَى  
عَمَّا يُشْرِكُونَ

"Where will people be on that day, O Messenger of Allah?" He said, "On the bridge of Hell."<sup>12</sup>

(19) Salman<sup>13</sup> recited the verse (22:22):

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا

and said, "The fire of Hell is dark black. Its sparks also have no light nor do its embers."<sup>14</sup>

(20) Abu Asma ar-Raji<sup>15</sup> رحمه الله reported that the freedman of the Prophet ﷺ, Thawban<sup>16</sup> ؓ narrated: Allah's Messenger ﷺ said, "The grinder of the disbeliever will be like Mount Uhud, his thigh like Wariqan (which the narrator Abu

Asmah said is a mountain) and his hide will be forty cubits thick."<sup>17</sup>

(21) Abu Hurayrah ؓ narrated: Allah's Messenger ﷺ said, "A disbeliever's grinder"—or he said, "canine tooth will be like Mount Uhud and the thickness of his hide will be like a distance of three (days)."<sup>18</sup>

(22) Abu Sa'eed Khudri ؓ narrated: Allah's Messenger ﷺ said, "The seat of the disbeliever in Hell is like three days' journey and each of his molar teeth is like Mount Uhud and his thigh is like Mount Wariqan and his skin is forty cubits thick."<sup>19</sup>

(23) Mujahid reported that ibn Abbas ؓ narrated, "The grinder of the disbeliever will be like *Jabalah*. Do you know what it is?" When he said that he did not know, ibn Abbas ؓ said, "A mountain in Yemen. Have you seen the Uhud?" He said, "Yes." He said, "It is like it. Surely, his puss and blood will flow from it and valleys will run from that. And his hand will be tied to his neck forever."

(24) Zarr ibn Habsh al-Asadi رحمه الله reported that Abdullah ibn Mas'ud ؓ said in explanation of the words (81:12): وَإِذَا الْجَحِيمُ سُقِرَتْ that the fire of Hell was let to burn for a thousand years till it was white. Again it was left to burn for a thousand years so that it turned red and again allowed to burn for a thousand years so that it became black. It is now dark and black.<sup>20</sup>

(25) Zakariya ibn Abu Maryam al-Khaza'i رحمه الله reported that Abu Umamah<sup>21</sup> ؓ said, "Surely the distance between the edge of Hell and its bottom is of seventy years when a stone, like ten plump ten-months old she-camels, is dropped into it." The freedman of Abdur Rahman ibn Khalid ibn Walid asked, "O Abu Umamah, is there anything under it?" He said, "Yes! ghayi and atham (the two wells)."<sup>22</sup>

(26) Zuhri<sup>23</sup> reported that Mu'az ibn Jabal ؓ narrated that the Prophet ﷺ said, "By Him Who has Muhammad's life in His Hand! The distance between the edge of Hell and its lowest depth is such that if a stone the weight of which is like seven pregnant camels, with their fat and flesh, and their



young is thrown from the edge then it will not reach the bottom before seventy years."<sup>24</sup>

(27) Hasan<sup>25</sup> رحمه الله reported that the Prophet ﷺ said about the verse (70:4):

فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

They will be very grieved and remorseful on the Day of Resurrection. Their faces will be black and eyes blue. Their hearts will rise up to their throats. They will shed tears and then tears of blood so much that if ships laden with weight are put into them, they would sail. They will be so big that an excellent rider will cover the distance in three days and nights. The canine teeth of each of them will be like a big mountain and their back will be like a pass. Their hands will be tied to their necks. They will be dragged on their foreheads by their feet. Their faces and backs will be struck with iron maces and they will be taken to Hell. He (the disbeliever) will say to the angel, "Have mercy on me." The angel will ask, "Why should I show mercy to you while the Most Merciful has not been merciful to you?" The food, drink and the fetters of Hell are being heated from day one (and will be) till the Last Day; neither will its heat subside nor its burning power. If a chain of Hell were placed on a mountain of the world then the mountain will burn down to ashes. And if Allah's punishment were sent to the mountain range that is five hundred years long then it will melt. The food of the inmates of Hell will be fire and they will be given sandals of fire to wear and their socks will be of fire. They will have a long-lasting punishment on their bodies in the form of food, melting and breaking. The body will be one that will not die. They will be in fetters till ever. The fire will devour them, their souls will shriek in their throats and raise a commotion, pleading regret. Hell will devour seventy thousand skins from them every day. "We seek refuge in Allah from Hell."<sup>26</sup>

1. Abu Musa was his kunyah and his name was Abdullah ibn Qays al-Ash'ary. He died in 50 AH.

2. Ibn Hibban 7425, Daylami 5115, Matalib al-Aaliyah 4666.

3. He was Salman and his kunyah was Abu Hazim al-Ashja'i al-Kufi. He was trustworthy. He live for about a hundred years. Taqrib at-Tahzib 246
4. Muslim 8/150. Ibn Hibban 7426, Musnad Ahmad 2/371.
5. He was Yazid ibn Aban ar-Raqashi. His kunyah was Abu Umar al-Basri. He was a story-teller, sufi and a weak man. He died before 120 A.H. Taqrib at-Tahzib 599.
6. Musnad Abu Ya'la 1348. Majma' az-Zawa'id.
7. At-Takhwif min an-Naar p40, Tabarani in Awsat, Majma' az-Zawa'id 1/393.
8. Also narrated in similar words by Abu Hurayrah ؓ.
9. He died in 86 A.H.
10. Tabari reported it in similar words. Ibn Kathir said that it is weak (Tafsir 3/381, Ibn Rajab also said that it is of weak sanad (Takhwif min an-Naar p74). See Majma' az-Zawa'id 1/393, Kanzul Ummal 14/524.
11. His name was Mujahid ibn Jabar Makki. His kunyah was Abul Hajjaj. He was trustworthy. He was an excellent exegette and scholar. He died in 101 A.H. (Taqrb at-Tahzib 520).
12. Az-Zuhd of Ibn Mubarak p85, Tirmizi 3241. Hilyah 8/183, Mustadrak 4/436.
13. He was al-Farsi and died in 34 A.H.
14. Tafsir Ibn Kathir 3/213. Takhwif min an-Naar 91-92.
15. His kunyah was Abu Asma ar-Raji and name Amr ibn Marthad Damishqi. Some say that his name was Abdullah. He was trustworthy. He died in the era of Abdul Maalik. Taqrib at-Tahzib 426.
16. He was Thawban al-Hashmi of Hams. He died in 54 A.H.
17. Actually, it is Warqan, but Yaqut Hamawi said that the correct form is Wariqan. It is on the road between Madinah and Makkah, a dark mountain (Mu'jam Buldan 5/372). The narrators of this Hadith are all trustworthy. Though Abu Ismah is censured, Yahya ibn Mu'in said that he was not wrong. Nasa'i agreed with him. Tahzibul Kamal 9/260.
18. Muslim (Kitabul Jannah) Musnad Ahmad 2/328, 334. Mustadrak 4/595. Nawawi said that this will happen to make the punishment more felt.
19. Musnad Ahmad 3/29, Abu Ya'la 2/523, Mustadrak Haakim 4/598.
20. Takhwif p91. Tirmizi 2591. Targhib wa at-Tahzib 18.
21. His name was Sudayy ibn Ajlan ؓ.
22. Kitab uz-Zuhd, Ibn Mubarak 302.
23. His kunyah was Abu Bakr and name was Muhammad ibn Muslim. He was a jurist and a Hafiz. He died in 125 A.H. Taqrib at-Tahzib 506.
24. Az-Zuhd 301, Majma' az-Zawa'id 10/393. Targhib wa at-Tarhib, Munziri 47.
25. His kunyah was Abu Sa'eed and his name was Hasan ibn Yasar Basri. He was trustworthy. He was a jurist, and a well-known scholar. He died in 110 A.H. (Taqrib at-Tahzib, 160).
26. Part of this Hadith is in Kitabul Ahwal 127. The initial potion is in Ibn Majah from Anas ؓ, 3424; Targhib wa Tarhib, Majma' az-Zawa'id 10/294, Takhwif min an-Naar p164 have other versions too. (pp164, 170).



young is thrown from the edge then it will not reach the bottom before seventy years."<sup>24</sup>

(27) Hasan<sup>25</sup> رحمه الله reported that the Prophet ﷺ said about the verse (70:4):

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They will be very grieved and remorseful on the Day of Resurrection. Their faces will be black and eyes blue. Their hearts will rise up to their throats. They will shed tears and then tears of blood so much that if ships laden with weight are put into them, they would sail. They will be so big that an excellent rider will cover the distance in three days and nights. The canine teeth of each of them will be like a big mountain and their back will be like a pass. Their hands will be tied to their necks. They will be dragged on their foreheads by their feet. Their faces and backs will be struck with iron maces and they will be taken to Hell. He (the disbeliever) will say to the angel, "Have mercy on me." The angel will ask, "Why should I show mercy to you while the Most Merciful has not been merciful to you?" The food, drink and the fetters of Hell are being heated from day one (and will be) till the Last Day; neither will its heat subside nor its burning power. If a chain of Hell were placed on a mountain of the world then the mountain will burn down to ashes. And if Allah's punishment were sent to the mountain range that is five hundred years long then it will melt. The food of the inmates of Hell will be fire and they will be given sandals of fire to wear and their socks will be of fire. They will have a long-lasting punishment on their bodies in the form of food, melting and breaking. The body will be one that will not die. They will be in fetters till ever. The fire will devour them, their souls will shriek in their throats and raise a commotion, pleading regret. Hell will devour seventy thousand skins from them every day. "We seek refuge in Allah from Hell."<sup>26</sup>

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13. He was al-Farsi and died in 34 A.H.
14. Tafsir Ibn Kathir 3/213. Takhwif min an-Naar 91-92.
15. His *kunya* was Abu Asma ar-Raji and name Amr ibn Marthad Damishqi. Some say that his name was Abdullah. He was trustworthy. He died in the era of Abdul Maalik. Taqrib at-Tahzib 426.
16. He was Thawban al-Hashmi of Hams. He died in 54 A.H.
17. Actually, it is Warqan, but Yaqut Hamawi said that the correct form is Wariqan. It is on the road between Madinah and Makkah, a dark mountain (Mu'jam Buldan 5/372). The narrators of this *Hadith* are all trustworthy. Though Abu Ismah is censured, Yahya ibn Mu'in said that he was not wrong. Nasa'i agreed with him. Tahzibul Kamal 9/260.
18. Muslim (Kitabul Jannah) Musnad Ahmad 2/328, 334. Mustadrak 4/595. Nawawi said that this will happen to make the punishment more felt.
19. Musnad Ahmad 3/29, Abu Ya'la 2/523, Mustadrak Haakim 4/598.
20. Takhwif p91. Tirmizi 2591. Targhib wa at-Tahzib 18.
21. His name was Sudayy ibn Ajlan ؓ.
22. Kitab uz-Zuhd, Ibn Mubarak 302.
23. His *kunya* was Abu Bakr and name was Muhammad ibn Muslim. He was a jurist and a Hafiz. He died in 125 A.H. Taqrib at-Tahzib 506.
24. Az-Zuhd 301, Majma' az-Zawa'id 10/393. Targhib wa at-Tarhib, Munziri 47.
25. His *kunya* was Abu Sa'eed and his name was Hasan ibn Yasar Basri. He was trustworthy. He was a jurist, and a well-known scholar. He died in 110 A.H. (Taqrib at-Tahzib, 160).
26. Part of this *Hadith* is in Kitabul Ahwal 127. The initial potion is in Ibn Majah from Anas ؓ, 3424; Targhib wa Tarhib, Majma' az-Zawa'id 10/294, Takhwif min an-Naar p164 have other versions too. (pp164, 170).



## MOUNTAINS AND VALLEYS OF HELL

(28) Abu Sa'eed al-Khudri رضي الله عنه narrated that the Prophet ﷺ said about the verse (74:17) **سَارُفُهُ صَعُودًا** that the word **صَعُودًا** (*sa'uda*) refers to a mountain of Hell.<sup>1</sup>

(29) He also narrated that the Prophet ﷺ said that **الصُّعُود** (*as-sa'ud*) is a mountain in Hell which the disbeliever will ascend for seventy years and then fall down for as many years.<sup>2</sup>

(30) He also narrated: **الصُّعُود** (*as-sa'ud*) is a stone in Hell. When the inmates of Hell put their hands on it, it will melt. When they try to pick it up, it will regain its form. This is what the verses (90:13-14) say:<sup>3</sup>

**فَكَ رَقَبَتِهِ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ**

(31) He also narrated that the Prophet ﷺ said that **وَيْل** (*wa'il*) is a valley in Hell. The disbeliever will fall down in it for forty years before reaching its depth.<sup>4</sup>

(32) Ata ibn Yasar<sup>5</sup> رحمه الله said that *wa'il* is a valley in Hell. If mountains are put into it then they will melt because of its heat.<sup>6</sup>

(33) Abu Iyad<sup>7</sup> رحمه الله said that *wa'il* is a graft of date in the roots of Hell.<sup>8</sup>

(34) Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "There is a valley in Hell called *Lamlam*. Indeed, the (other)



valleys of Hell seek refuge in Allah from its heat."<sup>9</sup>

(35) Muhammad ibn Wasi<sup>10</sup> رحمه الله reported that he met Bilal ibn Abu Burdah<sup>11</sup> رحمه الله and said to him, "O Bilal, your father narrated to me this *Hadith* on the authority of his father: [There is a valley in Hell called *Habhab* (ههب). Allah will place in it every rebel.] So, O Bilal, save yourself from it lest you be one of its inmates."<sup>12</sup>

(36) Muhammad ibn Wasi' also said that he told Bilal that there is a well in Hell called *Jib al-Hazn* (Well of Grief). The arrogant will be seized and caged in chests of fire and thrown into this well. Then Hell will be made to cover them. Bilal began to weep.<sup>13</sup>

(37) Shafi' ibn Mati' al-Asbahi<sup>14</sup> رحمه الله reported that there is a mountain called *Sa'ud* (صعود) in Hell. The infidel will be made to ascend it for forty years. Before he ascends it, Allah said *سَارُهُنَّ صَعُودًا* (74:17). There is a place in Hell called *hawi* (هوى). The infidel will be thrown down from above it. He will fall down in Hell for forty years before coming down to the bottom. Allah said: *وَمَنْ يُخْلَلْ عَلَيْهِ غَضَبِي فَقَدْ هَوِيَ* (20:81). There is surely a valley in Hell called *Ghayi* (غى) in which blood and puss flow, and it is for one who is created for it. Allah says: *فَسَوْفَ يَلْقَوْنَ غَيًّا* (19:59). And there is a valley in Hell, *Atham* (اثام) where snakes and scorpions are found, each of their mouths carries poison equal to seventy vessels. The scorpions are like pack saddles and mules. When they sting anyone, he will not forget the pain together with the heat of Hell. That is for one who is created for it. There are seventy illnesses in Hell, each like a portion of Hell.<sup>15</sup>

(38) Abdullah ibn Mas'ud رحمه الله explained Allah's words (19:59): *فَسَوْفَ يَلْقَوْنَ غَيًّا*, saying that *Ghayi* (Ghayi) valley in Hell in which those people will be flung who go after desires.<sup>16</sup>

(39) Sa'eed ibn Jubayr رحمه الله explained *فَسَحَقًا لِّأَصْحَابِ السُّعِيرِ* (67:11) that there is a valley called *Suhq* (سحق) in Hell.<sup>17</sup>

(40) Ka'b<sup>18</sup> رحمه الله reported that *al-Falaq* (الفلق) (113:1) is a house in Hell. When it will be opened, every inmate of Hell will shriek (because of its severe heat).<sup>19</sup>

(41) Suddi<sup>20</sup> said that *al-Falaq* means the well of Hell.<sup>21</sup>

(42) Abdullah ibn Amr رحمه الله reported that there is in Hell a prison whose floor is also made of fire and ceiling also fire. Its walls are also of fire. When they are admitted to it, fire will be inserted in their mouths. The most mischievous will be sent to it.<sup>22</sup>

(43) Abu Imran al-Jawyi<sup>23</sup> said about the verse (17:8) *وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا* that it refers to the prison.<sup>24</sup>

(44) Amr ibn Abasah<sup>25</sup> said that *al-Falaq* is a house in Hell. When Hell is flared up, it will be from this (house). Indeed, Hell is hurt by it in the same way as man is hurt by Hell.<sup>26</sup>

(45) Ata ibn Yasar reported that there are seventy thousand valleys in Hell, each having seventy thousand paths, each has seventy thousand holes and in each of those is a snake that will eat the faces of the inmates of Hell.<sup>27</sup>

(46) Abdullah ibn Amr ibn al-Aas رحمه الله narrated that Allah's Messenger ﷺ said, "The arrogant will be raised on the Day of Resurrection in human form of the size of ants. They will be driven to a prison in Hell called *Bulas* (بولس), towards which flames of fire will rise. They will be made to drink *طين الخبال* (which is the extract of the inmates of Hell).<sup>27</sup>

(47) Abul Minhal Riyahi<sup>29</sup> reported that there are surely valleys of fire in Hell in which are snakes like black she-camels and scorpions like flat-nosed mules. When an inmate of Hell will fall towards them, they will sting him so that he calls for help of Hell to save himself and flee from them.<sup>30</sup>

(48) Abul Muthanna al-Amluki<sup>31</sup> said, "There surely will be people in Hell who will be bound to wheels of fire. The wheels will take them around and they will get neither comfort nor respite, not even as after a fever and before relapse."<sup>32</sup>

(49) Yazid ibn Abdur Rahman ibn Abu Maalik al-Hamdani (judge of Damascus) said, "Surely, there are wells in Hell. Whoso is dropped into these wells will continue to fall for seventy years before he reaches the extreme stop." Then he recited the verse from which this explanation is derived:



الْيَوْمَ نُنَسِّكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَكُمُ النَّارُ وَمَالَكُمْ مِنْ  
نَصِيرِينَ ۝ (٣٤:٣٥) 33

(50) Abu Yasar رحمه الله said, "The canopy of Hell has seventy angels, each having a kind of punishment that is not found in the other."<sup>34</sup>

(51) Salih ibn Hayyi رحمه الله reported that الغل (al-ghull) refers to that hand which will be tied to the neck and الصفد (as-safad) means both hands that will be tied to the neck.<sup>36</sup>

(52) A'mash reported that in Allah's words (14:49): مُقَرَّنِينَ فِي الْأَصْفَادِ the word (الصفد) as-safad means fetters.<sup>37</sup>

(53) Harun رحمه الله said that a man asked ibn Mas'ud رحمه الله to describe to him Hell. He said, "If you were to see it then your heart will (tremble and) move from its place."

1. This is a portion of the *Hadith* that Tabari has narrated in his *Tafsir*. (Ibn Kathir 4/442, Zuhl 334, Mustadrak 2/507, 4/596.) See also Takhwif pp114-115.
2. Tirmizi 3326, Musnad Ahmad 3/75. Al-Bani 657.
3. Zuhd (Ibn Mubarak) 335. Tirmizi 3326. Zuhd (Hinad) 286, Tafsir Ibn Kathir 4/442.
4. Tirmizi 3164, Da'if Tirmizi 617, Abu Ya'la 2/523, Musnad Ahmad 3/75, Munziri at-Tarhib wa at-Tarhib (4/465, 466).
5. He was al-Madni. He was a jurist, scholar, sermoniser, a prominent *tabi'i*. Abu Hazim said, "I did not see anyone more attached to Masjid Nabawi than him." He died in 103 A.H. A'lam an-Nubla 4/448.
6. Az-Zuhd (Ibn Mubarak) 332.
7. He was Muslim ibn Nuzayr Sa'di or Muslim ibn Yazid. He was a Kufi and reported few *Hadith*. It is said that he was conservative. (Tabaqat, Ibn Sa'd 6/228, Tahzib al-Kamal 27/546, Taqrib at-Tahzib 531.)
8. Az-Zuhd (Ibn Mubarak) 333.
9. Ibid 332, al-Hilyat (Abu Nu'aym) 8/178.
10. He was Ibn Jabir al-Akhnasi al-Azdi. His *kunya* was Abu Bakr al-Basri. He was trustworthy, a deep worshipper and had many merits. He died in 123 A.H. (Taqrib at-Tahzib 511).
11. He was Bilal ibn Abu Burdah ibn Abu Musa al-Ash'ari. He was judge of Basrah. Tahzib al-Kamal, 4/266.
12. Musannaf Ibn Abu Shaybah 13/165, Al-Hilyah 2/356, Al-Firdaws Daylami 846. Ibn Asakir. Darami, Mustadrak Haakim Abu Ya'la.
13. At-Takhwif min an-Naar p120.
14. His *kunya* was Abu Uthman al-Misri. he died in the times of Hisham ibn Abdul Mulk. Taqrib at-Tahzib 268.
15. Az-Zuhd (Ibn Mubarak) 336. Targhib wa Tarhib 4/469, Tabari, Ahmad

Majma' az-Zawa'id.

16. Tafsir Ibn Kathir 3/128. Bayhaqi – slightly different words.
17. Hilyatul Awliya' 4/228, Musannaf (Ibn Abu Shaybah) 16032.
18. He was Ka'b ibn Mati' al-Himyari well-known as Ka'b al-Ahbar. He was a *tabi'i*. He was a scholar of the People of the Book and embraced Islam in the times of Abu Bakr رضي الله عنه. He died in Hams in 34 A.H. Al-Ibr 1/26.
19. Tafsir Ibn Kathir 4/573, Hilyatul Awliya' 6/31. Tabari said that it means dawn piercing through (falaq). Bukhari and Ibn Kathir said the same thing.
20. Well-known exegette. Died in 127 A.H.
21. Tafsir Ibn Kathir 4/573. Ruhul Ma'ani 30/501.
22. Abdullah ibn Imam Ahmad also reported it. At-Takhwif min an-Naar p121.
23. He was Abdul Maalik ibn Habib al-Azdi al-Jawyi. Whenever he heard the *azan*, his colour changed and tears dropped from his eyes. He was trustworthy and a senior scholar of the fourth generation. He died in 128 A.H.
24. Sifatus-Safwah 3/264, Taqrib at-Tahzib 362.
25. His *kunya* was Abu Najih. He was a *sahabi* and a very early Muslim – fourth or fifth Muslim. He was Abu Zarr's رضي الله عنه brother from the mother's side. He died in Hams. Tahzibul Kamal 22/118.
26. Ibn Mardawiyah reported the like of it. Ruhul Ma'ani 30/501, Takhwif min an-Naar p117.
27. Targhib wa Tarhib 4/470, Takhwif p122.
28. Tirmizi 2492, Zuhd (Ibn Mubarak) 191, Musnad 598, al-Adab al-Mufrad 557. Hilyatul Awliya' 5/369, Al-Ahwal 240.
29. He was Siyar ibn Salamah ar-Riyahi al-Basri. He was trustworthy. He died in 129 A.H. Tahzibul Kamal 12/308.
30. Az-Zuhd (Ibn Mubarak) 312. Takhwif p22.
31. He was Damdam from Hams. Ijlis said that he was trustworthy. Tahzib al-Kamal 13/329, Taqrib at-Tahzib 280.
32. Takhwif p190, Tazkirah (Qurtubi) p442.
33. Takhwif p118. The verse means that they will continue to be punished. The effect is mentioned to mean the cause. To forget something is to neglect it. "Just as you did not care for righteousness and faith, so too We do not care for you today. You did not think of meeting Us, so We will do the same thing. (Ruh al-Ma'ani 26/3-4)
34. Az-Zuhd (Ibn Mubarak) 337.
35. Salih ibn Salih ibn Hayyi was his name. He was al-Tawri, al-Hamdani and al-Kufi. He was trustworthy. He died in 153 A.H. Tahzib al-Kamal 13/54.
36. These words *al-ghull* and *as-safad* are also mentioned in these verses of *surah Saba* (34:33) and *Ibrahim* (14:49).
37. Tafsir Ibn Kathir 2/345.



## MACE, IRON COLLARS AND FETTERS OF HELL

(54) Abu Sa'eed رضي الله عنه narrated that the Prophet ﷺ said, "If the iron mace were placed on earth and all people of earth joined together (to pick it up) then they would not be able to pick it up."<sup>1</sup>

(55) He also narrated that the Prophet ﷺ said, "If the iron mace were struck on a mountain then it would break into tiny pieces but reassemble afterwards."<sup>2</sup>

(56) Maalik ibn Dinar<sup>3</sup> reported having heard this *Hadith*: When the inmates of Hell are there, they will be hit by the mace whereby they will sink in the mountain Hamim for a year, as anyone in the world drowns.<sup>4</sup>

(57) Hasan رحمه الله reported that collars will be put round the necks of the inmates of Hell not that they compell the Lord (for mercy) but that when the flames of fire rise the collars weigh them down. Then Hasan swooned.<sup>5</sup>

(58) Abu Sinan<sup>6</sup> reported that Hasan recited this verse (73:12): إِنَّ لَدَيْنَا أَنْكَالًا and said, "This means 'the chains'." then he said, "By His Honour! Allah will not put them in chains that they compel Him (to show mercy) but that they go down because of the fire."<sup>7</sup>

(59) Nawf Shami<sup>8</sup> explained Allah's words (69:32) ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا (that) "Each cubit is seventy *ba'* and each *ba'* is from here to Makkah." At that time he was in Darul Barid in



Kufah.<sup>9</sup>

(60) Abu Salih<sup>10</sup> explained the words *فِي عَمَدٍ مُمَدَّدَةٍ* (104:9) as meaning long fetters. (Tafsir Ibn Kathir)

(61) Azraq ibn Qays reported that a man of Banu Tamim said that while they were sitting with Abu Awam, he recited (74:27-30)

وَمَا أَدْرَاكَ مَا سَقَرُهُ لَا تَبْقَى وَلَا تَذَرُهُ لَوَاحٍ لِّبَشَرِهِ عَلَيْهَا تِسْعَةَ عَشْرَةَ

then asked whether *تِسْعَةَ عَشْرَةَ* (nineteen) meant thirty thousand angels or (only) nineteen angels. This man said, "Only nineteen angels." He asked, "How do you know?" The man said, "From Allah's glorious words (in 74:31):"

وَمَا جَعَلْنَا عَذَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا

He said, "You are right. They are only nineteen angels each carrying a large iron hammer which has two sections. When the angel will strike once, the inmate will continue to go down for seventy years."<sup>12</sup>

(62) Ya'la ibn Munayyah<sup>13</sup> reported that Allah will create a black, dark cloud for the inmates of Hell. Then they will be asked, "O inmates of Hell, what do you want?" They will remember the earthly clouds and ask for cool water. But, the cloud will pour down on them (iron) collars upon collars and chains after chains and sparks that will kindle the fire on them.<sup>14</sup>

(63) Abu Sa'eed رضي الله عنه narrated that the Prophet ﷺ said, "If the iron mace were put on earth then both the creatures (mankind and *jinn*) will not be able to carry it."<sup>15</sup>

(64) Abdullah ibn Amr رضي الله عنه narrated that the Prophet ﷺ said, "If a ball of lead"—or what is like it, and he pointed to the skull—"were thrown from the heaven to earth, there being a distance of five hundred years between the two, then it will reach earth before nightfall. But, if it is dropped from the end of the chain (of Hell) then it will go down, night and day, for forty years before it makes it to the depth of Hell."<sup>16</sup>

(65) Abu Hashim<sup>17</sup> explained the words of Allah (22:47): *وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ* Pegs will

be placed in Hell and chains will be attached to them tethering the inmates by their necks.

(66) Abu Imran al-Jawni (Abdul Maalik ibn Habib) explained the words in *al-Muzzammil* (73:12): *إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا* that they refer to fetters that will never be released.<sup>18</sup>

(67) He also reported having heard that on the Day of Resurrection, Allah will command that every oppressor, rebel and devil and everyone whose mischief people feared should be bound and tied. So they would be fettered. Then a command will be given to take them to Hell and its fire will be made unbearable for them. "By Allah, their feet will not be firm anywhere. By Allah, they will never be able to see the outer border of heaven. By Allah, they will never get sleep. By Allah, they will never taste cool water in Hell. And by Allah, they will never get anything else." Then the inhabitants of Paradise will be told, "Fear neither the devil nor a cruel oppressor. And eat....."

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

[Eat and drink pleasantly for that which you sent on before in days gone by.] (69:24)

He said, "By Allah! Those days are these your days!"<sup>19</sup>

(68) Sa'eed ibn Jubayr رضي الله عنه said that when the inmates of Hell will be hungry they will be provided *zaqqum*. When they eat it, the skin on their face will fall off. If anyone who had been knowing them passes by then he will recognise them by the skin of their faces. Then, they will be thirsty and they will complain. So, their thirst will be quenched with water that is like the sediment of oil whose heat is extreme. When the water is brought near their faces, the heat will roast the flesh on their face whose skin had dropped already. He recited: *وَيُضْهِرُ مَا فِي بُطُونِهِمْ* (22:20), meaning that which is in their bellies will melt and they will walk with their intestines protruding, and skin dropping off. They will then be beaten with iron maces and every limb will fall off before them. They will shout that they have perished.<sup>20</sup>

(69) Sa'eed ibn Jubayr said that were an inmate of Hell to



Kufah.<sup>9</sup>

(60) Abu Salih<sup>10</sup> explained the words *فِي عَمَدٍ مُمَدَّدَةٍ* (104:9) as meaning long fetters. (Tafsir Ibn Kathir)

(61) Azraq ibn Qays reported that a man of Banu Tamim said that while they were sitting with Abu Awam, he recited (74:27-30)

وَمَا أَذْرَاكَ مَا سَقَرُهُ لَا تَبْقَى وَلَا تَذَرُ لَوْ أِحَاطَ لَبِيشُهُ عَلَيْهَا بِسَعَةِ عَشْرِهِ

then asked whether *بِسَعَةِ عَشْرٍ* (nineteen) meant thirty thousand angels or (only) nineteen angels. This man said, "Only nineteen angels." He asked, "How do you know?" The man said, "From Allah's glorious words (in 74:31):"

وَمَا جَعَلْنَا عَذَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا

He said, "You are right. They are only nineteen angels each carrying a large iron hammer which has two sections. When the angel will strike once, the inmate will continue to go down for seventy years."<sup>12</sup>

(62) Ya'la ibn Munayyah<sup>13</sup> reported that Allah will create a black, dark cloud for the inmates of Hell. Then they will be asked, "O inmates of Hell, what do you want?" They will remember the earthly clouds and ask for cool water. But, the cloud will pour down on them (iron) collars upon collars and chains after chains and sparks that will kindle the fire on them.<sup>14</sup>

(63) Abu Sa'eed رضي الله عنه narrated that the Prophet ﷺ said, "If the iron mace were put on earth then both the creatures (man-kind and *jinn*) will not be able to carry it."<sup>15</sup>

(64) Abdullah ibn Amr رضي الله عنه narrated that the Prophet ﷺ said, "If a ball of lead"—or what is like it, and he pointed to the skull—"were thrown from the heaven to earth, there being a distance of five hundred years between the two, then it will reach earth before nightfall. But, if it is dropped from the end of the chain (of Hell) then it will go down, night and day, for forty years before it makes it to the depth of Hell."<sup>16</sup>

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(67) He also reported having heard that on the Day of Resurrection, Allah will command that every oppressor, rebel and devil and everyone whose mischief people feared should be bound and tied. So they would be fettered. Then a command will be given to take them to Hell and its fire will be made unbearable for them. "By Allah, their feet will not be firm anywhere. By Allah, they will never be able to see the outer border of heaven. By Allah, they will never get sleep. By Allah, they will never taste cool water in Hell. And by Allah, they will never get anything else." Then the inhabitants of Paradise will be told, "Fear neither the devil nor a cruel oppressor. And eat....."

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

[Eat and drink pleasantly for that which you sent on before in days gone by.] (69:24)

He said, "By Allah! Those days are these your days".<sup>19</sup>

(68) Sa'eed ibn Jubayr رضي الله عنه said that when the inmates of Hell will be hungry they will be provided *zaqqum*. When they eat it, the skin on their face will fall off. If anyone who had been knowing them passes by then he will recognise them by the skin of their faces. Then, they will be thirsty and they will complain. So, their thirst will be quenched with water that is like the sediment of oil whose heat is extreme. When the water is brought near their faces, the heat will roast the flesh on their face whose skin had dropped already. He recited: *وَيُضْهِرُ مَا فِي بُطُونِهِمْ* (22:20), meaning that which is in their bellies will melt and they will walk with their intestines protruding, and skin dropping off. They will then be beaten with iron maces and every limb will fall off before them. They will shout that they have perished.<sup>20</sup>

(69) Sa'eed ibn Jubayr said that were an inmate of Hell to



bring the fetters (from there), the mountains will be exterminated.

(70) Tayyib Abul Hasan al-Khushani<sup>21</sup> said that there is no house, cave, collar, chain or fetters in Hell without the name of the concerned inmate written on it. Ahmad<sup>22</sup> said that when he narrated this *Hadith* to Abu Sulayman,<sup>23</sup> he wept and said, "Woe to you! Then what will become of him who is liable to have all these things? The collar in his neck, fetters on his feet, chain again on his neck when he is flung into Hell and enters the cave?"<sup>24</sup>

(71) Hasan said that the meaning of: *يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ* (22:20) is that whatever is in their bellies will be cut off. And *وَلَهُمْ مُقَامِعٌ مِنْ حديد* (22:21) means that the *zabaniyah* angels (who push them in Hell) will hold the maces. The fire will melt them, rise over them and when they are towards its top, they will strike them with the maces so that they will continue to fall down for seventy years. This is why it is called *الْهَوِيَّة* (*al-hawiyah*)<sup>25</sup> because the inmates do not have respite even for a moment. When they reach the bottom, they will shout and cry. Allah says: *كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا* (22:22)

Whenever they intend to emerge from it they will be pushed back. Hasan said, "This means that they will hope to come out."<sup>26</sup>

(72) Sufyan said about *فَأَسْلُكُوهُ*<sup>27</sup> that the chain will be tied to them from their anus out through their mouth.<sup>28</sup>

1. Musnad Ahmad 3/29, Abu Ya'la 415/1388.
2. Musnad Ahmad 3/83, Abu Ya'la 1377, (Haakim in similar words).
3. His *kunyah* was Abu Yahya. He was a pious man and an ascetic. He wrote the Qur'an and earned his livelihood therefrom. He died in Basrah in 127 A.H. (Al-Ibn 1/126, Hilyatul Awliya' 2/357, A'lam 6/134).
4. Some words are erased and some inexplicable, here.
5. Musannaf Ibn Abu Shaybah 16022, Az-Zuhd (Ahmad) 1/236, Takhwif p125.
6. He was Sa'eed ibn Sinan Ash-Shaybah Al-Asghar.
7. Ruh al-Ma'ni 29/184.
8. His *kunyah* was Abu Yazid Ash-Shami and name was Nawf ibn Fudalah al-Himyari al-Bakkali of Banu Bakkal a tribe of Himyar. He was the *imam* of Damascus. He was the son of the wife of Ka'b al-Ahbar. Tahzib al-Kamal, 30/65.

9. Zuhd (Ibn Mubarak) p83, Tafsir Tabari 29/40, Ruh al-Ma'ani 29/85.
10. He was Zakwan as-Saman az-Ziyat al-Madani. He used to take butter oil, olive oil to Kufah. He died in 101 A.H. Tahzibul Kamal 8/513.
11. Perhaps he was Abul Awam Abdul Aziz ibn ar-Rabi' al-Bahili al-Basri. Tahzib al-Kamal 18/129.
12. Az-Zuhd (Ibn Mubarak) 340. Musannaf Ibn Abu Shaybah 13/173, Takhwif p217.
13. Ya'la ibn Umayyah was a prominent *sahabi*. His *kunyah* was Abu Khalaf, but Munayyah was his mother's name or his grandmother's. He embraced Islam on the day of conquest of Makkah. He participated in the battles of Hunayn and Tabuk. He said that he also participated with the Prophet ﷺ in the Battle of Jaysh al-Asrah. He used to issue edicts in Makkah and was governor of Najran. He died after 740 A.H. Tabaqat Kubra Ibn Sa'd 5/456. Tahzibul Kamal 32/378. Taqribul Tahzib 609.
14. Targhib wa Tarhib 4/473. Tafsir Ibn Kathir 4/88, Tazkirah (Qurtubi) p435.
15. Mustadrak Haakim 4/600.
16. Tirmizi, Zuhd (Ibn Mubarak) p84, Musnad Ahmad 2/197, Mustadrak Haakim 2/438.
17. He was Abu Hashim Rumani Wasti. He lived in Wasit in the village Zuman. It is also said that he was Yahya ibn Dinar or another is also given. He met Anas ibn Maalik ؓ. He was trustworthy. He died in 122 A.H. Tahzibul Kamal 34/361.
18. Hilyatul Awliya' 2/310.
19. Ibid 2/312, Takhwif p85.
20. Tafsir Ibn Kathir 4/11. Ibn Abbas ؓ also narrated the last three sentences.
21. Hilyatul Awliya' 80/318 mentions his name as Husayn ibn Yahya al-Hasni.
22. His *kunyah* was Abul Hasan Dashqi and name Ahmad ibn Abdullah ibn Maymun. He was a *sufi* from Kufah and was an ancient scholar of Syria. He has spoken much on the sciences of mutual dealings. He had been in the company of Abu Sulayman Darami. He acquired knowledge of *sufism* from his father Abul Hawari. Junayd Baghdadi said of him that he was the flower of Syria. He was trustworthy. He died in 246 A.H. Tahzibul Kamal, 1/369.
23. His full name was Abu Sulayman Abdur Rahman ibn Ahmad ibn Atiyah ad-Dara'i. He was a well-known pious man from Dariya near Damascus. He died in 205 a.H. Tahabi spoke highly of him. Al-Ibr 1/272, Sifat us-Safwah 4/223.
24. Hilyatul Awliya' 8/318.
25. The word is from verse 9 of al-Qariyah (101).
26. Az-Zuhd (Ibn Mubarak) 339.
27. It is from verse 32 of al-Haqqah (69).
28. Takhwif p127. Ibn Abbas ؓ narrated like it. Tafsir Ibn Kathir 4/416, Ruh al-Ma'ani 29/85.



## FOOD AND DRINK OF INMATES OF HELL

(73) Abu Umamah<sup>1</sup> narrated that the Prophet ﷺ said about Allah's words: (14:16-17), "وَيُسْقَى مِنْ مَّاءٍ صَدِيدٍ يُتَجَرَّعُهُ" (When the water with pus and blood is brought near the inmate of Hell, he will pull his nose. When it is near his face, it will roast it and his scalp will tear off. When he drinks it, it will sever his intestines and come out of his anus. It is about this that Allah has said: (47:15) وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ and He said (18:29): وَإِنَّ يَسْتَفْعِلُونَ يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ (The water will be like molten copper).<sup>2</sup>

(74) Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "Hot, boiling water will be poured on their heads. It will reach their bellies and cut off everything there and come out of their feet. This is the صُحُور (salur) — mentioned in the Qur'an. Then it will return to its original shape."<sup>3</sup>

(75) Anas bin Maalik ؓ narrated that the Prophet ﷺ said, "If a bucket-full of the water of Hell is dropped in the centre of earth then the atmosphere between east and west will become very bad smelling. If a spark of Hell drops in the east then those on the west will feel its heat."<sup>4</sup>

(76) Abu Sa'eed ؓ narrated that the Prophet ﷺ said about كَالْمُهْلِ (18:29) that is like the sediment of olive oil. If it is brought to his face, its skin will fall off.<sup>5</sup>

(77) He also narrated that the Prophet ﷺ said, "If only



one bucketful of غساق (*ghassaq*) is poured down on earth then it will make the earthlings bad smelling."<sup>6</sup>

(78) Ibn Abbas ؓ said, "If a bucketful of *ghassaq* is emptied on earth then it will make everyone on earth bad smelling."<sup>7</sup>

(79) He also said that if just one drop of *zaqqum* of Hell were released on earth then it will destroy the provision of everyone on earth."<sup>8</sup>

(80) Hasan said, "If a bucketful of صديد (*sadid*) of Hell were dropped on earth then everyone living on earth would die."<sup>9</sup> (*sadid* is blood and puss.)

(81) Dahhak<sup>10</sup> explained Allah's words غسلين (*ghislin*) (69:37) as meaning the tree ضريع (*dari'*) that the people of Hell will eat."<sup>11</sup>

(82) He also said about شجرة الزقوم (37:62) that it is a tree in the lower portion of *Saqar* (Hell).<sup>12</sup>

(83) Ibn Abbas ؓ explained وطعامًا ذا غصة (73:13) as thorns that will get stuck in their throats, neither swallowed down nor vomitted out."<sup>13</sup>

(84) Abu Darda<sup>14</sup> ؓ reported that the inmates of Hell will be made hungry, their hunger being like the torment that they suffer. They will complain of it and will be served ضريع (*dari'*) which is mentioned in the Qur'an: لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ [Neither nourishing nor satisfying hunger.] (88:7) They will complain again and will be given that which sticks in the throat."<sup>15</sup> They will recall that in the world they had swallowed such things with water. So, they will be given hot, boiling water in iron mugs. When it is near their faces, it will roast them and when it goes down their bellies then it will cut off everything in the stomach. They will say (to each other) that they should speak to the warden of Hell. They will tell him:

أَدْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ ۝

[Pray to your Lord that He may lighten for us a day of chastisement.] (40:49)

They will answer:

أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا دُعَاءُ الْكَافِرِينَ

إِلَّا فِي ضَلَالٍ ۝

[Did not your Messengers come to you with clear proofs? They will say, "Yea." They will say, "Then pray yourselves." And the praying of the disbelievers is but in error.] (40:50)

Then they will say (to each other) that they should speak to (the keeper-in-chief of Hell) Maalik, and they will say to him:

يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۝

[O Maalik (Keeper)! Let your Lord make an end of us.]

(43:77)

He will answer:

إِنَّكُمْ مَا كُتُبُونَ ۝

[Surely you shall tarry (here).] (43:77)

Then they will decide to call their Lord because no one is better than Him. They will say:

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ۝

[Our Lord, take us out of it; then if we revert (to evil), we shall be evil-doers, indeed.] (23:107)

They will get the answer:

اِخْسَرُوا فِيهَا وَلَا تَكْلِمُونَ ۝

[Slink you into it and speak not to Me.] (23:108)

He (Abu Darda') said, "They will then hold no hope of goodness and shriek and complain."<sup>16</sup>

(85) Ibn Abbas ؓ said about: وَنَادُوا يَمْلِكُ that no answer will be given to them for a thousand years. Then they will be told: إِنَّكُمْ مَا كُتُبُونَ (43:77).<sup>17</sup>

(86) Humran ibn A'yan<sup>18</sup> reported that the Prophet ﷺ recited the verse: وَطَعَامًا ذَا غُصَّةٍ (73:13) and became unconscious.<sup>19</sup>

(87) Qatadah explained وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ (14:16) that it refers to water that will ooze out of their flesh and skin.<sup>20</sup>

(88) Mughith ibn Sumayi<sup>21</sup> said that when a man is



brought towards Hell, he will be asked to pause a little, "You are given a gift." A bowl full of poison of spotted and black snakes will be served to him. As it is brought to his mouth it will sift the flesh from the bones.<sup>22</sup>

(89) Ka'b said that the inmates of Hell will be made hungry. They will complain to the keepers. They will bring to them food that will be very hot, so that they pull their nostrils up. As they put it into their mouths, flesh will begin to peel off their faces. Again they will be made hungry and given power over their own hands; (which) they will begin to eat because of extreme hunger from their palms to their wrists. Then they will eat upto their elbows and then upto their shoulders. Then only the raised portion of the chest will remain near their shoulders. Then iron clamps will be put in their heels and they will be hanged on trees of *zaqqum*. Seventy thousand trees will be hung with them each branch of which will have one clamp. They will be hanging upside down and fire will touch their faces and cheeks. This will go on till your Lord wishes.

(90) Mujahid said that *غساق* (*ghassaq*) (78:25) means that which will come off their hides.<sup>23</sup>

(91) Ka'b asked, "Do you know what *ghassaq*<sup>24</sup> is?" His listeners said, "No." He said, "It is a spring in Hell in which poison of every poisonous animal flows—like, the snake, scorpion, etc. All that will accumulate and the inmate will be brought and dipped into it once. When he will be taken out, his skin will fall off from his bones and his skin and flesh will have come to his ankles. He will pull his flesh as one draws his garments."<sup>25</sup>

1. He was Suday ibn Ijlan Bahili ؓ.
2. Az-Zuhd (Ibn Mubarak) p80. Tirmizi, Da'if Tirmizi, Musnad Ahmad 5/265, Hilyatul Awliya' 8/182, Mustadrak 2/251.
3. Az-Zuhd (Ibn Mubarak) 313, Tirmizi 2582, Hilyatul Awliya' 8/113, Musnad Ahmad 2/384, Mustadrak Haakim 2/387.
4. Majma' az-Zawa'id 10/390.
5. Az-Zuhd (Ibn Mubarak) p9, Musnad Ahmad 3/70-71, Musnad Abu Ya'la 2/530, Tirmizi 4/704, Mustadrak Haakim 2/501, 4/604.
6. Musnad Ahmad 3/83, Abu Ya'la 2/522, Tirmizi 4/706, Az-Zuhd (Ibn

Mubarak) p90, Mustadrak Haakim 2/501, Mufradat, Tazkirah al-Arib.

7. Al-Hilyah 5/225.
8. Musannat 13/161, Tafsir Ibn Kathir 4/145, Tirmizi 4/706 (a similar account).
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10. His name was Dahhak ibn Mazahim al-Hilabi Khurasani, and *kunya* Abul Qasim. He was an exegette. He was jurist of a large institution. He went round them on a donkey when he was weary. He was trustworthy. He died in 102 A.H. Ibr 1/94, Taqrib at-Tahzib 280.
11. Ibn Kathir said that it is a tree in Hell.
12. The word *saqar* has occurred frequently in the Qur'an.
13. Tafsir Ibn Kathir.
14. He was Uwaymir ibn Maalik ؓ and died towards the last days of Uthman's *khilafah* (caliphate).
15. It is mentioned in *surah al-Muzzammil* (73:13).
16. Tirmizi, Targhib wa Tarhib (Munziri) 4/481.
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18. He was a Kufi and accused of being a Shia. He was weak narrator.
19. Az-Zuhd (Ahmad) 1/61, Az-Zuhd (Hinaad) 1/360, Ahya al-Ulum 2/437 marginal notes, Takhwif p29.
20. Tafsir Ibn Kathir 2/526.
21. He was al-Awza'i, ash-Shami. His *kunya* was Abu Ayyub. He was a prominent *tabi'i*. He said, "I met about 1000 *sahabah* ؓ and participated in *jihad* with a hundred of them. He was a trustworthy narrator. Tahzib al-Kamal 24/348, Hilyatul Awliya' 6/67.
22. Hilyatul Awliya' 6/68, Az-Zuhd (Hinaad) 1/357, At-Takhwif p199.
23. Mujahid is also reported to have said of this word that it is an unbearable cold. Tafsir Tabari 30/10.
24. This word is found in *surah Sad* (38:57).
25. Tafsir Ibn Kathir 4/42.



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[Pray to your Lord that He may lighten for us a day of chastisement.] (40:49)

They will answer:

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18. He was a Kufi and accused of being a Shia. He was weak narrator.
19. Az-Zuhd (Ahmad) 1/61, Az-Zuhd (Hina) 1/360, Ahya al-Ulum 2/437 marginal notes, Takhwif p29.
20. Tafsir Ibn Kathir 2/526.
21. He was al-Awza'i, ash-Shami. His *kunya* was Abu Ayyub. He was a prominent *tabi'i*. He said, "I met about 1000 *sahabah* and participated in *jihad* with a hundred of them. He was a trustworthy narrator. Tahzib al-Kamal 24/348, Hilyatul Awliya' 6/67.
22. Hilyatul Awliya' 6/68, Az-Zuhd (Hina) 1/357, At-Takhwif p199.
23. Mujahid is also reported to have said of this word that it is an unbearable cold. Tafsir Tabari 30/10.
24. This word is found in *surah Sad* (38:57).
25. Tafsir Ibn Kathir 4/42.



## SNAKES AND SCORPIONS

(92) Abdullah ibn al-Harith ibn Jazz<sup>1</sup> ؓ narrated that the Prophet ﷺ said, "Surely there are in Hell snakes like the necks of Bakht camels. If one of them stings an inmate of Hell once then he will feel the sting for forty years. Indeed, there are in Hell scorpions like saddled mules. If one of them stings once, the pain would be felt for forty years."<sup>2</sup>

(93) Abdullah ibn Mas'ud ؓ explained the verse (16:88) *وَدَنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ* that these words mean scorpions having large teeth like palm trees.<sup>3</sup>

(94) He explained (7:38) *ضِعْفًا مِّنَ النَّارِ* as meaning snakes.<sup>4</sup>

(95) Ata ibn Yasar رحمه الله said that he asked Ka'b ؓ, "Who are the inhabitants of the fifth earth?" He said, "Snakes of Hell." He asked if there were snakes in Hell and he answered, "Yes! By Him Who holds my life in His Hand, the snakes will be like valleys." He asked, "Who lives in the sixth earth?" Ka'b answered, "The scorpions of Hell," and on his asking, he answered, "By Him Who has my life in His grasp, the scorpions are as big as vessels and the floor is like spears. When it is flung over a disbeliever and it stings him just once, his flesh will fall on his feet."<sup>5</sup>

(96) Sayyidina Huzayfah ؓ narrated: The Prophet ﷺ disclosed to me a secret. He said, "O Huzayfah, when Allah, the Exalted, says to the inmates of Hell *إِخْسَنُوا فِيهَا وَلَا تُكَلِّمُونِ* — Slink you



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(97) Hajjaj ibn Abdullah Aththumali رحمه الله, who was fortunate to sight the Prophet ﷺ in a dream and who performed the Hajjatul Wada' in his company, narrated that one of the noble Companions رضي الله عنه, Sufyan ibn Mujib<sup>7</sup> رضي الله عنه narrated the *Hadith* to him: There are seventy thousand valleys in Hell each having seventy thousand passes each of which has seventy thousand houses in each of which are seventy thousand rooms each having seventy thousand holes each of which has seventy thousand dragons, in the mouth of each of them are seventy thousand scorpions. None of the disbelievers and hypocrites will escape all these difficulties.<sup>8</sup>

(98) Shahr ibn Hawshab رحمه الله reported that there surely is in Hell a valley called *Ghassaq* which contains three hundred and thirty passes each of which has as many palaces with as many rooms each having four corners in each of which is a snake. On the head of each snake are three hundred and thirty scorpions each of which has in its head three hundred and thirty vessels of poison. If any of these scorpions were to drop its poison on the earthlings then it would be enough for all of them.<sup>10</sup>

(99) Mujahid رحمه الله said that there surely are in Hell snakes as large as Bukht camels' necks and wells of scorpions like the black mules. The inmates will flee from them but they will seize them with their mouths and tear their skins from the hair to the nails. Their escape lies only in running towards the fire of Hell.<sup>11</sup>

(100) Abul Ahwas al-Jathumi Awf ibn Maalik رحمه الله repor-

ted that ibn Mas'ud رضي الله عنه asked, "Which inmate of Hell will get a severe punishment in Hell?" Someone said, "The hypocrites will get a severe punishment." He said, "You are correct. Do you know how they will be punished?" The man said, "No." He said, "They will be put in iron chests and hurled in the lowest portion of Hell which is like a narrow oven and is called *jubbul hazn* where they will be locked forever in punishment for their deeds."<sup>12</sup>

(101) Amr ibn Maymun<sup>13</sup> رحمه الله said, "A noise will be heard from between a disbeliever's hide and his flesh like wild animals."

(102) Mujahid said that surely the inmates of Hell will be punished with severe cold. The inmates of Hell will flee from Hell towards this severe cold but when they fall into it, it will break their bones and the sound of that will be heard.<sup>14</sup>

(103) Abdullah ibn Mas'ud رضي الله عنه narrated that when (only) those who are destined to stay there forever remain in Hell then they will be caged in iron boxes with iron nails. These boxes will be placed in (other) boxes of iron having iron nails and (again) these boxes will be put in (larger) iron boxes with iron nails. Thus no one will see anyone else being punished in Hell. Then Abdullah رضي الله عنه recited the verse:

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ

[For them therein is sighing and therein they shall hear not.]<sup>15</sup> (21:100)

(104) Musayyib ibn Rafi' Kahili رحمه الله and Khaythmah ibn Abdur Rahman both reported that Sayyidina Abdullah رضي الله عنه asked the people, "Which inmate of Hell will receive a severe punishment?" They said, "The Jews, the Christians and the Magians." He said, "The hypocrites will be in the lowest portion of Hell closed in boxes of fire with no opening."<sup>16</sup>

(105) Abdullah رضي الله عنه narrated: The severest punishment of Hell will be given to one who may have killed a Prophet, or one whom a Prophet may have killed, or a photographer.<sup>17</sup>

(106) Mujahid explained the verse 17:97 كَلَّمَا خَبَتْ that when the fire seems to extinguish, it will be re-kindled.<sup>18</sup>



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(107) Abu Salih is reported to have said in explanation of (104:8) *إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ* that the fire will be closed around them and have no opening anywhere.<sup>19</sup>

(108) He also said about (104:9) *فِي عَمَدٍ مُمَدَّدَةٍ* that they are long fetters.<sup>20</sup>

1. His *kunya*h was Abul Harith. He was Zubaydi. He took up residence in Egypt and was the last of the *sahabah* to die there in 86 A.H. (Taqrib Tahzib).
2. Musnad Ahmad 4/191, Ibn Hibban 9/278, Mustadrak Haakim 4/593.
3. Tafsir Ibn Kathir 4/581, Az-Zuhd (Hinad) 1/355, Ibn Abu Shaybah 13/158.
4. Jami'ul Bayan, Tabari 8/129, Az-Zuhd (Hinad) 1/356.
5. Mustadrak Haakim 4/594, Takhwif min an-Naar p137.
6. Suyuti in Durr al-Manthur 5/17.
7. His name was either Sufyan or Nufayr ibn Mujib Shumali. He was Mu'awiyah's governor of Ba'lbak. He was also sent to Tarablas (Tripoli). (Isabah, Mukhtasar Tarikh Dimishq.)
8. Mukhtasar Tarikh Damishq, Targhib Tarhib, Takhwif.
9. He was Ash'ary, Shami. He read the Qur'an at the hands of Ibn Al bas ؓ. He was a scholar. He died in 100 A.H. (Al-Ibr, Hilyatul Awliya').
10. Hilyatul Awliya' 6/04.
11. Ibn Abu Shaybah, Az-Zuhd (Hinad), Az-Zuhd (Ibn Mubarak), Takhwif.
12. Tafsir Ibn Kathir 1/570.
13. His *kunya*h was Abu Abdullah Kufi. He had seen pre-Islamic days, but did not meet the Prophet ﷺ. He came from Yaman with Mu'az ؓ and settled in Kufah. He was very righteous and performed a hundred *hajj* and *umrah*. He died in 75 A.H. (Tahzib al-Kamal, al-Ibr).
14. Takhwif.
15. Tafsir Ibn Kathir, Takhwif.
16. Tafsir Ibn Kathir, Ibn Abu Shaybah.
17. Mu'jam Kabir, Tabarani, Hilyatul Awliya'.
18. Tafsir Ibn Kathir.
19. Ibid, Takhwif.
20. This *Hadith* is repeated here, see 60.

## 8

## THE HELL-FIRE WILL SINGE THEIR FACES

(109) Abu Sa'eed Khudri ؓ narrated that Allah's Messenger ﷺ said about (23:104) *وَهُمْ فِيهَا كَالْحُورِ* that the fire will roast their faces. The upper lip of an inmate will contract and go up to the middle of his head and the lower lip will dangle upto his navel.<sup>1</sup>

(110) Ibn Abu Huzayl<sup>2</sup> said about (23:105) *تَلْفَحُ وُجُوهَهُمُ النَّارُ* that the fire will singe them so that the bones will be bared of flesh throwing it on their heels.<sup>3</sup>

(111) Ibn Abbas ؓ narrated that (40:71-72) *يُسْحَبُونَ فِي الْجَحِيمِ* their hide, flesh and veins—in short everything—will be pulled and peeled off till that is part of his flesh in their heels equal to their heights which will be sixty cubits. They will be covered with another hide and again put in hot boiling water.<sup>4</sup>

(112) Hawshab رحمه الله reported having learnt that when the inmates of Hell are struck by a wave of fire, none of their bones, flesh and veins will go without being devoured by it and only their souls will remain hanging by chains. They will make a lot of noise.<sup>5</sup>

(113) Abdullah ibn Mas'ud ؓ said about (104:8) *فِيهَا كَالْحُورِ* that the inmates of Hell will be there like burnt down heads.<sup>6</sup>

(114) He also said, "Like the scorched heads their faces will be burnt down baring their teeth, and their lips will be



contracted."<sup>7</sup>

(115) Abu Razin<sup>8</sup> رحمه الله explained (74:29) لَوَاعَةٌ لِلنَّاسِ the fire will turn the inmate's hide more black than the darkness of the night.<sup>9</sup>

Fudayl ibn Iyad رحمه الله reported that when someone asked about Allah's words (4:56) كَلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا, Hisham said that Hasan رحمه الله narrated: Hell-fire will consume them seventy thousand times everyday. Whenever it has done that, it will be said, "Return to your original form." So, they will become as they were.<sup>10</sup>

(117) Hasan رحمه الله said about this verse (4:56) that everyday seventy thousand hides of the inmate of Hell will be burnt down.<sup>11</sup>

(118) He explained (78:23) لَبِئْسَ فِيهَا أَهْقَابًا that he did not know the measure of *ahqab* but knew that each *haqab* (singular of *ahqab*) was seventy thousand years. Every day (there) is like a thousand years (as stated in the Qur'an).<sup>12</sup>

(119) Tariq ibn Abdur Rahman<sup>13</sup> said that while he was in Makkah someone called him, "O Tariq can you read and write." He said, "Yes." The man said, "When I ascended an upper room there was in a wall like a finger a book wherein was written لَبِئْسَ فِيهَا أَهْقَابًا (78:23). Each *haqab* is of forty years and each year of twelve months, each month being thirty days and each day like a thousand years." He said, "There was an old man in the house whom I asked who had written the book. He asked in turn if I had known the answer when I entered the room. I said, 'No.' He said, 'This is the house where Abdullah ibn Amr ؓ used to live' and in answer to my question, he confirmed that Abdullah ؓ had written the book." A narrator said that he asked Tariq if he thought that the old man had lived in the times of Abdullah ؓ, he said, "Yes."<sup>14</sup>

(120) Qatadah رحمه الله reported that the inmates of Hell always hoped to get out of Hell because of Allah's words لَبِئْسَ فِيهَا أَهْقَابًا (78:23) [They shall be abiding therein for ages), but when the verse (78:30) was revealed:

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا

(they knew) that they will remain there forever.<sup>15</sup>

1. Tirmizi, az-Zuhd (Ibn Mubarak), Musnad Ahmad 3/88, Mustadrak Haakim 2/395.
2. His name was Abdullah. His *kunya* was Abul Mughirah al-Kufi. He was a *tabi'i*. He was very righteous. He died in the times of Khalid al-Qasri. (Hilyatul Awliya' 4/358, Taqrib).
3. Hilyatul Awliya', Tafsir Ibn Kathir.
4. Takhwif min an-Naar, Durr Manthur 3/257.
5. He was Hawshab ibn Muslim Thaqafi. He was the freedman of Hajjaj ibn Yusuf and his *kunya* was Abu Bishr. He used to sell gowns. He was one of the prominent companions of Hasan Basri رحمه الله (Tahzibul Kamal, Hilyatul Awliya').
6. Az-Zuhd (Hinad) 309.
7. Az-Zuhd (Ibn Mubarak, Az-Zuhd (Hinad), Tafsir Ibn Kathir, Takhwif min an-Naar.
8. He was Mas'ud ibn Maalik Asadi. He was trustworthy, a scholar, a *tabi'i*. He was on Sayyidina Ali's ؓ side in Siffin. He died in 85 A.H. (Tahzibul Kamal, Taqrib Tahzib).
9. Ibn Kathir, Az-Zuhd (Hinad) Ibn Abu Shaybah.
10. Tafsir Ibn Kathir, Az-Zuhd (Ahmad) Takhwif, Tazkirah (Qurtubi).
11. Az-Zuhd (Ibn Mubarak).
12. Az-Zuhd (Ahmad), Tafsir Ibn Kathir.
13. He was Bajali, Ahmosi, Kufi (Tahzibul Kamal, Taqrib at-Tahzib).
14. Tafsir Ibn Kathir, Abdullah ibn Amr ؓ is reported to have defined a *haqab* as forty years and also as eighty years.
15. Hasan Basri said that he asked Abu Barzah Aslami ؓ about the Qur'anic verse most hard for the inmates of Hell. He said: فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا They will told that on the Day of Resurrection and this will be the wrath of the Most Merciful of all the mercifuls. This will mean despair to them. (Ruh al-Ma'ani).



## KINDS OF PUNISHMENT

(121) Huzayfah ibn Yaman ؓ narrated: Allah's Messenger ﷺ told me something about Hell in secret. He said, "O Huzayfah! There are in Hell beasts of fire, dogs of fire, hooks of fire, swords of fire. Allah will send angels who will seize them by their chins and hang them by the hooks. They will cut their limbs, one by one, with the swords and throw them to the beasts and dogs. Every time they cut their limbs, they will grow up again at their places."<sup>1</sup>

(122) Abdullah ibn Amr ؓ narrated that the inmates of Hell will be bound by fetters and hung on the trees, face down..... boiling water will be under them. It will go in their stomach and come out of their mouths. Their skins will drip the residue because of the hot water.<sup>2</sup> They will abide therein forever. Allah will not speak to them, nor look at them. For them will be a great chastisement.<sup>3</sup> If one of the inmates were brought to earth, everyone on earth will die from the fearful sight and the bad smell. Then Abdullah ibn Amr ؓ wept very much.<sup>4</sup>

(123) Wahb ibn Munabbih<sup>5</sup> ؓ reported that when they will be in Hell, the inmates will have no rest or sleep or death. They will walk on fire and sit on it. They will drink their pus and eat the tree *zaqqum*. Their blankets, beddings and shirts will be of fire and tarcoal. And: تَغْشَىٰ وَجُوهَهُمُ النَّارُ (14:50) the fire covering their faces. The inmates of fire will be collected in



fetters, the keepers will hold their halters, pulling them to and fro. Their puss will flow in pits of Hell and that will be their only drink. Then Wahb ibn Munabbih wept till he was unconscious. Bakr ibn Khunays<sup>6</sup> was so overcome with weeping that he stood up and could not speak. And Muhammad ibn Ja'far<sup>7</sup> also wept much.<sup>8</sup>

(124) Mujahid narrated that the inmates of Hell will be afflicted with itching. They will scratch themselves till their bones are visible. They will say, "O our Lord! Why are we given this punishment?" He will say, "You used to hurt the Muslims."<sup>9</sup>

(125) Muhammad ibn Ka'b Qurzi<sup>10</sup> رحمه الله explained the verse (7:41) *لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ*, saying that *مهَاد* meant the scorpions (of Hell) and *غواش* meant the blankets.<sup>11</sup>

(126) Ibrahim Taymi<sup>12</sup> رحمه الله explained the verse (14:17) *وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ*. He said that death will come to them even from the pores of their hair.<sup>13</sup>

(127) Mujahid said that the least punished of the inmates of Hell will be one who has two sandals or two thongs of fire. His molar teeth will be of fire, as also his ears and roots of his eye-brows. Everything in his belly will emerge from his feet. All of them will be like ordinary grain in a large quantity of water that will be boiling.<sup>14</sup>

(128) Abu Razin<sup>15</sup> رحمه الله explained (74:35) *إِنَّهَا لَأَخَذَى الْكَبِيرِ* as meaning Hell and (74:36) *نَذِيرًا لِلْبَشَرِ* as meaning, 'I warn you of it'.<sup>16</sup>

(129) Hasan رحمه الله said about the verses (88:2-3) *وَجُودٌ يُؤْمِنُ: خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ* that those faces were not disgraced for Allah in this world, so Allah will disgrace them in Hell-Fire and will weary them. This is meant by their deeds (عامله). Then he asked about (88:5) *تُسْفَى مِنْ عَيْنِ آيَةٍ*, "Do you know what آيَة is?" He said that it meant that the heat of Hell will reach its limits and will collect (two words are unclear, here in Urdu). The Hell was kindled from the time of its creation and they will then be pushed into Hell thirsty.<sup>17</sup>

(130) Mujahid said about (55:35) *نَارٍ شَوَاطِئَ مِنْ نَارٍ* that it is a part of Hell and *نحاس* implies that copper is melted and poured over

the heads of the inmates of Hell.<sup>18</sup>

(131) Sharik رحمه الله (or Shurayk)<sup>19</sup> said that (22:20) *يُضْهِرُ* meant: the contents of their bellies and hides will melt.

(132) Fudayl ibn Iyad<sup>20</sup> explained (67:8) *تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ* as meaning that the fire of Hell will burst because of wrath.

(133) Suddi رحمه الله said that (74:48) *لَمَّا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ* meant that they would be deprived of the intercession of the intercessors.<sup>21</sup>

(134) Ibn Abbas رحمه الله explained the verse (21:103) *لَا يَخْرُجُ مِنْهَا الْقَوْمُ* as taking place when Hell will be shut to its inmates.<sup>22</sup>

(135) Dahhak ibn Mazahim reported that (70:16) *نَزَاعَةً لِّلنَّوَى* meant that the fire would peel off the skin and flesh from the bones.<sup>23</sup>

(136) Thabit Bunani explained Allah's words (70:16, above) as (referring to the) fire that would take off honour from the face of the son of Aadam.<sup>24</sup>

(137) Ka'b said about the chain mentioned in Allah's words (69:32) *ذُرْعَاهَا سَبْعُونَ ذِرَاعًا* that one of its hooks is equal to all the irons of the earth.<sup>25</sup>

(138) Nawf رحمه الله said about the same verse *فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا* that every cubit is seventy cubits and every *ba'* is seventy *ba'*. Each *ba'* is as distant as between 'you and Makkah'; he was in Kufah's mosque when he said that.<sup>26</sup>

(139) Khalid ibn Abu Imran<sup>27</sup> رحمه الله narrated that the Prophet ﷺ said, "The fire of Hell as it consumes its inmates and comes to their hearts will extinguish. Then it will restore to its original. Again it will come to their hearts..... This will go on forever. This is the meaning of Allah's words: *نَارُ اللَّهِ الْمُوقَدَةُ* (104:6-7).<sup>28</sup> *الَّتِي تَطْلُعُ عَلَى الْأَفْنِدَةِ*

(140) Muhammad ibn Ka'b رحمه الله explained this verse (104:6) that the fire will eat the inmate upto his heart and when it is there, it will tear his throat.<sup>29</sup>

(141) Sufyan ibn Uyaynah رحمه الله said that Hell is created as a mercy so that Allah may inspire fear in His creatures through it and they might refrain.<sup>30</sup>

(142) Abdullah رحمه الله reported that Allah's Messenger ﷺ said, "Hell will be brought that Day. It will have seventy



thousand halters, seventy thousand angels with each halter. They will drive it."<sup>31</sup>

(143) Shaqiq<sup>32</sup> said about the verse (89:23): رَجَائِ يَوْمَئِذٍ بِهِمْ that Hell will be brought. It will be driven by seventy thousand halters, each halter held by seventy thousand angels.<sup>33</sup>

(144) Hasan is reported to have explained يَوْمَئِذٍ يَدْعُرُ الْإِنْسَانَ وَآلِيهِ (89:23), saying, "By Allah! He will know that he will have there a long life. There will be no sign of death anywhere."<sup>34</sup>

(145) Dahhak ibn Mazahim رحمه الله said, "He will wish to make a repentane, but where will that be." (89:24) يَقُولُ يَا لَيْتَنِي قُلْتُ [He will say, "Would that I had forwarded for my (this) life!"]<sup>35</sup>

(146) Abu Hurayrah ؓ narrated: Allah's Messenger ؐ said, "If there are in this mosque a hundred thousand people or more than that and an inmate of Hell is among them and when his breathing spreads to the men then this mosque and all people within it will burn down."<sup>36</sup>

(147) Ibn Abbas ؓ narrated that if Hell were visible then none will escape death.<sup>37</sup>

(148) Abu Sa'eed Khudri ؓ narrated: Allah's Prophet ؐ said, "This worldly fire of yours is one part of the seventy parts of Hell and each of its parts is equal to the heat of Hell."<sup>38</sup>

(149) Mujahid said, "This your fire sought refuge from Hell-fire."<sup>39</sup>

(150) Abu Imran Abdul Maalik ibn Habib Jawni رحمه الله said that when Abdullah ibn Amr ؓ heard the sound of fire, he asked them, "What noise is this?" And, he added, "By Allah, Who has my life in His grasp! This fire seeks refuge from the big fire lest it is returned to that."<sup>40</sup>

(151) Abdul Maalik ibn Umayr<sup>41</sup> رحمه الله reported that if the inmates of Hell were in the worldly fire, they would be comfortable in it.<sup>42</sup>

(152) Ibn Abbas ؓ narrated: The inmates of Hell will seek refuge from heat, so their redressal will be through a cold breeze that will break their bones.<sup>43</sup>

(153) Mujahid said that زمهرير is a punishment of severe cold that the inmates will be unable to (even) taste.<sup>44</sup>

(154) Abu Hurayrah ؓ narrated: Allah's Messenger ؐ said, "Hell complained to its Lord that some of it ate away some other portions. Hence, it was allowed two breaths. Its breath in summer is *samum* and in winter *zamharir*."<sup>45</sup>

(155) Anas ibn Maalik ؓ reported, "This your fire is one-seventieth of the fire of Hell. If it is extinguished with water twice then you will be unable to derive benefit from it. This fire prays to Allah that He should not return it to the Fire (of Hell)."

(156) Abu Hurayrah ؓ narrated: The Prophet ؐ said, "The fire of Hell was kindled for a thousand years till it was white. Then it was kindled for another one thousand years till it was black. So it is black, dark now."<sup>46</sup>

(157) Umar ibn Khattab ؓ narrated: Jibril ؑ came (one day), to the Prophet ؐ at a time when he was not normally used to come. The Prophet ؐ stood up for him and asked, "O Jibril! Why is it that I see your colour changed?" He said, "O Muhamad, I came to you immediately upon Allah commanded that Hell should be kindled." The Prophet ؐ asked Jibril ؑ to scare him of Hell and describe it to him. So Jibril ؑ said, "Surely Allah gave command about Hell. It was let to burn for a thousand years till it was red. He again gave a command till it was white. Once again, He gave a command till it was black. It is now black and dark. Its sparks give no light nor do its flames blow out. By Him Who has sent you with the Truth, if Hell is uncovered to the earthlings even to the extent of a needle's eye, they will not endure its heat and all creation on earth will be annihilated. And by Him Who has sent you with the Truth, if any of the keepers of Hell were apparent to the earthlings and they see him then, because of his ugliness, evil nature and bad smell, all creation on earth will die. And by Him Who has sent you with the Truth, if a loop of the chain of an inmate of Hell—of which Allah mentions in His Book—were placed on the mountains of earth, they will crumble down on the earth being unable to with-



stand it." The Prophet ﷺ said, "O Jibril! That is enough lest my heart burst and I die." He saw that Jibril عليه السلام was also weeping and he asked, "O Jibril, is it that you too weep? You have a station and rank in Allah's sight." He said, "Why should I not weep? I have more right to weep. I do not know I may be in some other condition in Allah's knowledge, I might be tried like Iblis who was with the angels. I might be tried like Harut and Marut." Allah's Messenger ﷺ also wept as did Jibril عليه السلام till they heard a voice call, "O Jibril, O Muhammad! Surely Allah has protected you two from being disobedient to Him." Then Jibril عليه السلام departed. Allah's Messenger ﷺ got up and went by a group of people comprising the *ansar*. They were talking and laughing. He said to them, "Do you laugh while Hell is behind you? If you were to know what I do then you would laugh little and weep much and would be unable to swallow food or water. You would go towards open fields, weeping before Allah." They began to weep and they wept incessantly till they heard some- one say, "O Muhammad! Surely Allah has sent you as a giver of glad tidings and one who creates ease. So, why do you make My slaves despair? Give them good tidings." Then the people were clam.<sup>47</sup>

(158) Zayd ibn Aslam<sup>48</sup> رحمه الله said that the inmates of Hell will not breathe. Then he began to weep.<sup>49</sup>

(159) Muqatil ibn Hayyan<sup>50</sup> رحمه الله said, "Hell's inmates will be unable to breathe. Their breath will move in their bellies."

(160) Khulayd ibn Daghlaj<sup>51</sup> رحمه الله (or Da'laj) said, "The fire of Hell will be put in power over their bodies. It will consume them. Then their souls will bubble in the deep ocean of fire for forty years and they will be given fresh bodies that they may taste the punishment."

(161) Suway ibn Ghaflah<sup>52</sup> رحمه الله said that when Allah will decide to forget the inmates of Hell, they will declare themselves absolved of each other. They will curse each other. Everyone will be put in boxes of fire according to his height and stature. Nails of fire will be hammered in every pulsating vein of theirs. Locks of fire will be fitted thereon. The box will

then be put in another box of fire and again locks of fire will be applied to it. Fire will be cast in between the two and it will be thrown in Hell. So each will imagine that there is no one else in Hell besides him. Then Allah's Messenger ﷺ recited the verse (39:16): *لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ*.

(162) Ibn Abbas رضي الله عنه narrated: When man is pulled towards Hell, it will shout like a female mule. Then it will burst so that no one will remain unscared.<sup>53</sup>

(163) Anas ibn Maalik رضي الله عنه narrated that Allah's Messenger ﷺ said, "An inmate of Hell will be brought. He will have been most comfortable on earth. Allah will command that he should be immersed in Hell once. He will be given a dip. Then Allah will ask him, 'O son of Aadam, did you ever see good?' He will say, 'By Your Honour, no!' I have never seen good nor coolness of the eye'.<sup>54</sup>

(164) Qatadah رضي الله عنه said that even if he is given a dip in the like of a bucket that would be too much for him.

(165) Abu Bakr رضي الله عنه (the *kunyah* of the compiler) said that some sermonisers, agree when they narrate this *Hadith*, that he should say exactly the same thing that he had never seen any good. No disbeliever and habitual sinner will be safe from that dipping but will be thrashed. It will leave no skin that was sound in the world without burning it. It will deface the soft, delicate faces. It will blind every eye that had seen blessings, and disfigure every ear that had heard vain, indecent talk. Alas, what a dip! How lengthy the misfortune of one who is involved in this punishment. He will forget the blessings he had enjoyed in the world because of this (predicament).

That would be a dip in the depths of Hell, the severity of whose heat will never give him rest and peace. The sparks will burn incessantly. It will be a dip whereby the flesh on his body will drop in a deep pit and he will have only his bones dangling with the hooks held by the angels.

When they are taken out of the deep pit, they will find that the painful punishment has peeled off their skins.

Alas! What a dreadful time that will be! Their eyeballs



will be on their cheeks and their blood and pus will fill the valleys of Hell and the bellies of its beasts. They will have boils on them because of the fire. They will be compelled to drink the incense of their liver. A morsel of fire will fall in their mouth. Their skins will be pulled and their bones will be bared of flesh. Fire will reach upto their soles and they will be dragged by their faces. What a fearful condition! Their skulls will not be safe and fire will be poured in their ears coming out of their eyes. The angels will strike their mouths and backs. They will be made to lie on planks of fire and dragged. This inmate deserves this punishment because of his disobedience. The heat will be intense and the darkness very fearful. The keepers of the prison will be very ill-mannered. The inmate will be all alone, no sympathiser..... He will be asked, "Are you not the one with the sweet smell of scent, who looked at his face in the mirror, and who clipped superfluous hair on his cheek? Who used the *miswak* to clean his teeth and applied collyrium to his eyes?

How will it be when the fire of Hell will encroach into them? And you will return to the keeper?

(166) Abdul Aziz ibn Aban<sup>55</sup> رحمه الله narrated: I was offering *salah* one night when I heard a voice from an unseen source, "O Abdul Aziz! How many a one with spotless garments and beautiful faces will change sides restlessly in the levels of Hell."<sup>56</sup>

(167) Fudayl ibn Iyad narrated that he said to Harun Rashid, "O the one with the beautiful face, if you can then prevent Hell-Fire from burning your face. By Allah, you are entrusted a mighty task." On hearing this, Harun Rashid wept.<sup>57</sup>

(168) Abdullah ibn Amr ؓ reported that when the inmates of Hell will shout:

يَمْلِكُ لِقَضِ عَلَيْنَا رَبُّكَ

[O Keeper! Let your Lord make an end of us.] (43:77),

he will respond after forty years: إِنَّكُمْ مَا كُنْتُمْ—Surely you will tarry (here). They will plead: رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ Our Lord!

Take us out of it, then if we revert (to evil), we shall be evil-doers indeed. (23:107)

They will not get a response for as long as the world (lasted) and then told اِخْسِرُوا فِيهَا وَلَا تَكَلِّمُونِ—Slink you into it, and speak not to Me. (23:108)

Thereafter, they will not speak a word apart from a noise like the braying of the donkey.<sup>58</sup>

(169) Abu Bakr (the compiler) said that some sermonisers say when narrating this *Hadith*, "Are you worthy of speaking with the keeper? Remember he is able to give punishment there. He is appointed over it and can scold Hell into burning to ashes..... How will it mitigate on them if Maalik is displeased with them because of Allah's wrath. When Maalik is angry on Hell, parts of it consume other parts..... How can he relax on them if they associated other gods with Allah. They had appealed to them for help..... Hell-fire will roast them many times, each time they get a fresh body. O you who appeal! What will you complain to Maalik who himself is helpless..... you will be knocked down on the sticky stones there, hot water will be poured on the remaining flesh on your face..... Destruction is your lot..... And Maalik is accustomed to be hard to those who dare to be disobedient to Allah.

So, do not ask about the difficulties of the inmates of Hell..... They will be struck with maces..... They will shout..... confess..... be ashamed..... Come, let us cry! Perhaps that may help us. Perhaps fear may save us."

(170) Mujahid said that Maalik the keeper has as many hands as there will be inmates of Hell.

(171) Suddi said about وَيُسْقَى مِنْ مَّاءٍ صَدِيدٍ (14:16) that blood and puss will pour from the hides of the inmates of Hell and they will be compelled to drink it. They will not be able to swallow down their throats.

(172) He also said about (14:17) وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ that ibn Abbas ؓ explained that there would not be even hair space where death does not come to them.<sup>59</sup>

(173) Alqamah<sup>60</sup> رحمه الله explained (77:32) إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ that he will shower flames not like wood but like (large)



castles and cities.<sup>61</sup>

(174) Abdullah ibn Mas'ud رضي الله عنه reported about Allah's saying: (89:23) *وَجَاءَ يُؤْمِنُهَا يُهَنَّمُ* that Hell will be brought, pulled by seventy thousand halters, each handled by seventy thousand angels.<sup>62</sup>

(175) Ka'b رضي الله عنه said that on the Day of Resurrection, Hell will make a noise. On that, there will not remain a front rank angel and a Messenger without kneeling down and praying, "O Lord, my self, my self!"<sup>63</sup>

(176) Mughith ibn Sama رضي الله عنه said, "The Hell makes a bubbling noise twice every day that everything, apart from the *jinn* and mankind, hears, all who will have to submit to reckoning."<sup>64</sup>

(177) Wahb ibn Munabbih رضي الله عنه said that the inmates of Hell will be given garments to wear, though it would be better for them to be nude. They will be given life, though death would be better for them.<sup>65</sup>

(178) Abdullah ibn Salaam رضي الله عنه said that Paradise is in heaven while Hell is on earth.<sup>67</sup>

(179) He also said..... (the same 178 is repeated).

(180) Ibn Abbas رضي الله عنه narrated that Allah's Messenger ﷺ said, "Of the inmates of Hell, the least punishment will be awarded to Abu Talib. He will have a pair of sandals on his feet whereby his brain will boil."<sup>68</sup>

(181) Mujahid said, "Surely the lightest punishment to the inmates of Hell will be awarded to one who will be made to wear a pair of sandals and of thongs. His molar teeth will burn, his ears will burn and the roots of his eyebrows will burn. The contents of his belly will come out of his feet. All of these will be like a few grains in boiling water."<sup>69</sup>

(182) Abu Hurayrah رضي الله عنه narrated: On the Day of Resurrection, Hell will be brought, drawn by seventy thousand halters, each halter handled by seventy thousand angels. Yet it will tilt towards them till it is stopped on the right side of the Throne. That Day Allah will put disgrace on it.

Then it will be inspired: What is this disgrace? It will plead: O Lord, I fear lest You become angry at me. Allah will

say: I made you a means of chastisement and I am not displeased with you. Then it will blow in such a way that will leave no eye that will not shed a tear. It will blow once again leaving no front rank angel and no Prophet who does not swoon except the Prophet of mercy ﷺ. He will say, "My *ummah*, my *ummah*!"

(183) Ibn Abbas رضي الله عنه said about Allah's words *وَأَنَّ جَهَنَّمَ لَمْ يَحْطَ أَهْلُهَا* (29:54) that it is that very green ocean in which stars fall down after breaking, and the sun and moon will be rounded up in it. (Then it will be kindled.) Indeed, it will become Hell.<sup>70</sup>

(184) Qatadah said: Paradise is in all seven heavens and Hell is on all seven earths.<sup>71</sup>

(185) Ya'la ibn Umayyah رضي الله عنه narrated that Allah's Messenger ﷺ said, "The ocean is Hell." He then recited the verse (18:29) *نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا*.<sup>72</sup>

(186) Abu Barzah Aslami رضي الله عنه said that the most strict verse about the inmates of Hell is: (78:30) *فَلَذُقُوا فَلَنْ تَرِيدُكُمْ إِلَّا عَذَابًا*. Hell, therefore, is a place of harsh torment every moment—always. Thus, if an inmate of Hell is placed in the east, then those in the west will die because of his extreme heat. And if he is placed in the west, those who are in the east will face death because of his bad

Abu Barzah رضي الله عنه said that he was with the Prophet ﷺ when he recited this verse and said, "People perish because of disobedience of their Lord."<sup>74</sup>

Someone asked Abu Barzah رضي الله عنه about the moment most difficult for the inmates of Hell. He said: (35:37) *وَهُمْ يَضْطَرُّونَ فِيهَا*

They will shriek in Hell and call its keeper, Maalik. When they despair of him, they will appeal to their Lord and beg of him. They will call seven times by worldly standards. Then Allah will not say anything so they will have hopes of being taken out. Then when they lose hope, Allah will say (as 23:108, see 168).

They will become blind, deaf and dumb, and more ugly. Then they will neither talk nor complain to anyone.

(187) Hasan is reported to have said about *لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا*



إِلَّا حَمِيمًا وَغَسَّاقًا (78:30) that برد meant sleep. He also said that *hamim* and *ghassaq*. The narrator said that one *haqab*<sup>75</sup> is eighty thousand years, every year made up of three hundred and sixty days, every day (as per the Qur'an) being of one thousand years as stated in the verse of *surah al-Hajj* (22:47) وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعْلُونَ.

(188) Abu Imran Jawi<sup>76</sup> said about *zaqqum* that the son of Aadam would not eat from once but the tree will tear him up.<sup>77</sup>

(189) Dahhak said about غسّين (69:36) that it is a thorny tree that the inmates of Hell will eat.<sup>78</sup>

(190) Abdur Rahman ibn Yazid ibn Ja'iz<sup>79</sup> رحمه الله asked Yazid ibn Marthad رحمه الله, "Why do I never see your eyes dry?" He asked in turn why he asked and when he said that Allah might cause him to benefit, he said, "O my brother, surely Allah has warned me that if I disobey Him, He will fling me into Hell. By Allah, if He had threatened to put me in a bath then too my eyes ought never to have been dry (of tears)."<sup>80</sup>

(191) Maalik ibn Dinar رحمه الله reported that the woman who had Aamir ibn Abdullah as a guest asked, "What is wrong with people that they go to sleep while you do not sleep?" He said, "Hell prevents me from sleeping."<sup>81</sup>

(192) Abdur Rahman ibn Yazid ibn Jabir رحمه الله disclosed that he was on close terms with Ata Khurasani رحمه الله.<sup>82</sup> He used to spend the night in *salah*. When half or one-third of it was gone, he would call them, "O so-and-so! Get up. Perform ablution and offer *salah*. The vigil in the night, the fast during the day is better than having to drink puss and face the mace (of Hell). Hurry up!" Then he would continue his *salah*.<sup>83</sup>

(193) Uthman ibn Abdul Hamid رحمه الله reported that while fire engulfed the neighbourhood of Ghazwan<sup>84</sup> and he tried to extinguish it, a spark of it landed on his finger. He said, "This worldly fire has hurt me. By Allah! Allah will not find me happy till He delivers me from the Fire of Hell."<sup>85</sup>

(194) Abul Jawza<sup>86</sup> رحمه الله said about يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ (51:13) that they would be punished in Hell.

(195) Bilal ibn Sa'd<sup>87</sup> رحمه الله reported that, on the Day of Resurrection, Hell will be called, "O Fire! Cool the heart! O Fire, burn down! O Fire, turn to ashes! O Fire, consume! But do not kill."<sup>88</sup>

(196) Hasan رحمه الله said, "O son of Aadam! Fight your soul because if you go to Hell then you will never be able to make amends."<sup>89</sup>

(197) Muhammad ibn Hassan رحمه الله said that (on the Day of Resurrection) four calls will be made (in Hell), "Woe for name! Woe for fame! Woe for poverty! Woe for greed." These are crave for name and for self-honour, and against poverty and for greed.

(198) Hasan ibn Hisn Fazari رحمه الله reported about an old man of Banu Fazarah that Khalid ibn Abdullah<sup>90</sup> gave orders that he should be given a hundred thousand *dirhams* but he did not accept that, saying, "Remembrance of Hell has taken away the sweetness of the world from my heart." When people slept, he got up and cried, "Oh! Hell, Hell!"<sup>91</sup>

(199) Abu Hazim<sup>92</sup> رحمه الله said that when Hell is drawn near its inmates, it will be more inclined than Paradise to meet its inmates.

(200) Ibn Ayshah رحمه الله said, "When its inmates enter Hell, it will burn their faces and put the flesh of their cheeks on their feet. So they will shout and cry for a thousand years in a loud voice."

(201) Hasan reported that someone told his brother that there would be guiding signs (the *sirat*) on its path. He asked, "How." He recited Allah's words (78:21) — إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا — Surely Hell lurks in ambush.

(202) Umar ibn Khattab رحمه الله narrated: شد ما ذلت السنة الناس بذكر النار.<sup>93</sup>

(203) Yahya ibn Jazzar<sup>94</sup> رحمه الله said that the verse (25:13) وَإِذَا أَلْقَا مِنْهَا مَكَانًا ضَيِّقًا meant that the place would be narrower than the lower portion of a lance.

(204) Qatadah رحمه الله said about this verse (25:13) that Abdullah ibn Umar رحمه الله explained, "Hell will be narrowed on the disbeliever in the same way as the iron on the lower



portion of a lance is narrowed on the lance."<sup>95</sup>

(205) Hasan explained Allah's words: *إِنَّ عَذَابَهَا كَانَ غَرَامًا* (25:65) that (*gharama*) غرام is the punishment attached to the punished forever, never to be let off. The punishment that is relaxed is not غرام.<sup>96</sup>

(206) Nu'aym Nahwi said about the words of Allah: *لَئِنْ جَاءَتِ الطَّائِفَةُ الْكُبْرَى* (79:34) that it is when they will be told to go towards Hell.<sup>97</sup>

(207) Hisham ibn Urwah<sup>98</sup> رحمه الله explained this verse (79:34) that the command will supersede all preceding conditions.

1. Durr Manthur, Suyuti 2/174.
2. See al-Hajj verse 20, Safwatut Tafasir 2/286.
3. Al-Baqarah verse 77.
4. Last sentence from Takhwif min an-Naar p177.
5. *Kunyah*: Abu Abdullah As-San'ani. He was a scholar of previous religions too and in his times resembled Ka'b Ahbar. He died in 114 A.H. (Al-Ibr 1/109, Taqrib at-Tahzib 585).
6. He was Kufi, a devoted worshipped, resident of Baghdad. (Tahzibul Kamal 4/208, Taqrib 126).
7. His *kunyah* was Abu Jafar. He was al-Bazzaz, al-Madani, died 206 A.H. (Tahzibul Kamal 25/10, Taqrib 472).
8. Takhwif min an-Naar p164.
9. Az-Zuhd (Hinah) 1/365. Ibn Abu Shaybah, Takhwif.
10. *Kunyah*: Abu Hamzah. He was Madani, a *tabi'i*, scholar of the Qur'an. He died while delivering a sermon when the mosque fell down on him and his listeners in 117 A.H. (Sifatul Safwah 2/137, Tahzibul Kamal 26/340.)
11. Tafsir Ibn Kathir.
12. He was ibn Yazid ibn Sharik. His *kunyah* was Abu Asma. He was an imam and a scholar and a young devoted worshipper of Kufa. He was still in his prostration like a wall. Some allege that Hajjaj had him killed while others say that he died in prison in 92 A.H, not even 40 years of age. (Sayr Alam an-Nubla 5/60).
13. Tafsir Ibn Kathir 2/526.
14. There is another *Hadith* like it. At-Takhwif p180.
15. He was Mas'ud ibn Maalik Asadi. He was a trustworthy *tabi'i*.
16. The earlier portion is in Durr Manthur 6/265.
17. Tafsir Ibn Kathir (*surah Maryam* 19:86) جُرْد means thirsty.
18. Ibid.
19. He was ibn Abdullah. He was a judge at Wasit and Kufah, a scholar and worshipper, hard on the innovators but did commit mistakes. He died in 177 A.H. (Al-Ibr 1/208 Taqrib at-Tahzib 266).

20. He was Tamimi, Marwazi, *kunyah*: Abu Ali. He was an ascetic and among the young scholars of Kufah. Died 187 A.H. (Al-Ibr, Taqrib 448).
21. Mujahid also said this. Durr manthur 6/285.
22. Tafsir Ibn Kathir 3/199. Az-Zuhd (Ibn Mubarak) P54.
23. Tafsir Ibn Kathir 4/461.
24. Ibid.
25. Az-Zuhd (Ibn Mubarak) p84. Tafsir Ibn Kathir 4/416.
26. Az-Zuhd (Ibn Mubarak).
27. He was at-Tujibi, *kunyah*: Abu Umar. A judge in Africa, died: 125 A.H. (Taqrib at-Tahzib 189).
28. Az-Zuhd (Ibn Mubarak).
29. Tafsir Ibn Kathir.
30. Hilyatul Awliya' 7/275.
31. Muslim 8/149, Mustadrak Haakim 4/593, Mu'jam Kabir Tabarani 10/236, 237, Tirmizi 4/701.
32. He was Ibn Salamah Asadi, *kunyah*: Abu Wa'il. He was alive in the Prophet's ﷺ times but could not meet him. He had a bamboo hut in which he also kept his horse. When he engaged in *jihad*, he dismantled it and gave it away in charity. When he returned, he rebuilt it. Died in Hajjaj's times. (Sifatul Safwah 3/28).
33. Az-Zuhd (Ahmad), Tirmizi.
34. Al-Ahwal p175.
35. Ibid p176. Muhammad ibn Umar ؓ said that even if anyone keeps in prostration from birth to death, he would regard that, on the Day of Resurrection, as ordinary, and long to be returned to earth to earn more reward. (Tafsir Ibn Kathir).
36. Al-Hilyah 4/307, Al-Matalib Al-Aaliyah (Ibn Hajar) 4/397, Kanzul Ummal 14/534. Tafsir Ibn Kathir 2/377, Targhib Tarhib 4/462.
37. Takhwif min an-Naar p44.
38. Tirmizi, Musnad Ahmad, Ibn Majah 4318, Darami 2/340.
39. Takhwif, Hilyah.
40. Ibid.
41. He was Lakhmi, Kufi, Farsi. He was also called Qubti. He met Sayyidina Ali ؓ and was a judge at Kufah, died 136 A.H. (Ibr, Taqrib).
42. Targhib wa Tarhib 4/464.
43. Takhwif.
44. Ibid.
45. Bukhari, Muslim, Tirmizi, Ibn Majah, Musnad Ahmad.
46. Tirmizi, Ibn Majah. Al-Bani da'if Ibn Majah.
47. Targhib wa Tarhib, Majma' Zawa'id, Takhwif. (The Prophet's ﷺ words: "If you knew....." — Bukhari, Tirmizi).
48. He was Adawi. He was the freedman of Umar ؓ. He was trustworthy, a jurist and an ascetic. He is known to have met ibn Umar ؓ and others. He had students in Madinah on *fiqh* who included Zaynul Aabidin, Ali ibn Husayn. He died in 136 A.H. (Ibr, Hilyah).



49. Takhwif.
50. His *kunya*h was Abu Bostam. His preaching brought many to Islam's fold. He died before 150 A.H. at Awradul Hind. (Tahzibul Kamal, Taqrib).
51. His *kunya*h was Abu Jals al-Baswi. He resided in Mawsil and then in Syria and Bayt al-Maqdis. He died in 166 A.H. (Tahzib, Taqrib).
52. His *kunya*h was Abu Umayyah Kufi. He was born in the year of Elephant and came to Madinah when the Prophet ﷺ had been buried. He participated in the Battle of Yarmuk and was present at Jabiyah during Khutbah Umar. He resided at Kufah and died in 80 A.H. at 127 years of age. (Tahzibul Kamal, Taqrib, Hilyah).
53. Tafsir Ibn Kathir, Takhwif.
54. Musnad Ahmad, Az-Zuhd (Ahmad), az-Zuhd (Ibn Mubarak).
55. He was not the same as Abdul Aziz ibn Aban ibn Muhammad..... Qarshi. (Taqrib). Abu Nu'aym said that he was given to offer *Tahajjud*. (Hilyah).
56. Hilyah.
57. Ibid.
58. Ibn Abu Shaybah.
59. Tafsir Ibn Kathir.
60. He was Alqamah ibn Qays Nakha'i Kufi. He was a jurist; a student of Abdullah ibn Mas'ud ؓ and resembled him in his gait. Many *sahabah* ؓ consulted him. He died in 62 A.H. (Al-Ibr 1/49).
61. Takhwif p111.
62. Ibn Abu Shaybah 13/151, Tafsir Ibn Kathir 4/510, Al-Ahwal p175.
63. Ibn Abu Shaybah 13/151, Hilyah 5/369.
64. Hilyah 5/67, Zuhd (Hinad) 1/348, Ibn Abu Shaybah 13/151.
65. Hilyah 4/71.
66. He became a Muslim after the Prophet's ﷺ arrival in Madinah. He participated in the Battle of Bayt al-Maqdis with Umar ؓ and in the battle between Sayyidina Ali ؓ and Mu'awiyah ؓ, he made a sword of wood and kept away. The Prophet ﷺ had given him glad tidings of Paradise. He lived in Madinah throughout till his death in 73 A.H. (Ibr 1/37, Al-A'lam 4/223).
67. Takhwif p623.
68. Muslim, Ibn Abu Shaybah, Musnad Ahmad, Mustadrak Haakim.
69. This *Hadith* is a repeat of 127.
70. Tafsir Ibn Kathir 4/419, Takhwif p65.
71. Takhwif p63.
72. Musnad Ahmad, Bayhaqi, Kashful Khafa', Tafsir Ibn Kathir. Ibn Abu Rajab said that the *sanad* is questioned (Takhwif). Or, the ocean is compared to Hell. (Haakim).
73. He was a very early Muslim. He was with the Prophet ﷺ in the Battle of Makkah. He lived in Madinah. He was co-rider with Ali ؓ against the Khawarij. He also took part in *jihad* in Khurasan and died there. (Tahzibul Kamal 26/407).

74. Tafsir Ibn Kathir 4/404.
75. Mentioned in 78:23.
76. He was Abdul Maalik ibn Habib Azdi.
77. Hilyah, Takhwif.
78. Repeat of *Hadith* 81.
79. He was Azdi, Dimishqi, Darami. His *kunya*h was Abu Uqbah. He was a jurist of Syria. He resided in Basrah then in Damascus. Died: 156 A.H. (Tahzibul Kamal, 18/5).
80. Ar-Riqqah wal Baka p195, Al-Hilyah 5/164, Tahzib 32/241.
81. Sifatus Safwah 3/207.
82. Abu Uthman Ata ibn Abu Muslim Khurasani. He worshipped all night and slept a little at the time of *sahri*. Died at Ariha and was buried in Bayt al-Maqdis in 135 A.H. (Tahzib, Taqrib).
83. Tahzibul Kamal 20/110, Hilyatul Awliya' 5/193.
84. He was Ghazwan ibn Ghazwan ar-Raqashi or Ghazwan ibn Zayd. He was a scholar at Basrah. Ibn Jawzi رحمه الله has written about him in Sifatus Safwah 3/251-252.
85. Takhwif p40.
86. He was Aws ibn Abdullah ar-Rabi'i al-Basri. He was a *tabi'i* and a Qur'an reciter of Basra. He was martyred at Jamajim in 83 A.H. (Tahzib 3/392, Taqrib 116).
87. He was Tamim, Ash'ary, Dimishqi. His *kunya*h was Abu Amr or Abu Zar'ah. He was a good story-teller and he was in Syria as Hasan Basri was in Iraq. He offered one thousand *raka'at* every day and night. Abu Nu'aym wrote highly of him. He died in the times of Hisham ibn Abdul Maalik. (Hilyah, Tahzib).
88. Hilyah, Takhwif.
89. Az-Zuhd (Ibn Mubarak), Al-Ahwal.
90. He was *amir* of the Iraqis and a great Arab sermoniser. He fed dates and *sattu* to thirty-six thousand villagers every day. He was the one who slaughtered Ja'd ibn Dirham (the *zindiq*). He resided in Wasit and was martyred in Kufah in 126 A.H. (Tahwib, A'lam).
91. Takhwif.
92. No one will enter Paradise without passing by Hell and only he who has permission will get deliverance. (Tafsir Ibn Kathir 4/463).
93. Az-Zuhd (Ibn Mubarak) p85. (The words could not be deciphered from the original Urdu book.)
94. He was al-'Urni, Kufi. His title was Zaban. He was accused of being a *shii'a*. (Tahzibul Kamal 31/251, Taqrib 588.)
95. Tafsir Ibn Kathir. 3/311, Az-Zuhd (Ibn Mubarak) p86.
96. Ibid. (3/325). Ibid p90.
97. He was ibn Maysarah Kufi. His *kunya*h was Abu Amr. He was resident of Ra'i and died there in 174 A.H. (Tahzibul Kamal 29/433, Taqribut Tahzib 565).
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would be taken to Hell. Mujahid said that it was when they would be handed over to the keeper, Maalik. (Ruhul Ma'ani 30/61).

99. He was grandson of Zubayr ibn al-Awam. His *kunyah* was Abul Munzir Asadi Madani. He was a jurist. His uncle was Abdullah ibn Zubayr ؓ whom he met. He said that ibn Umar ؓ stroked his head and prayed for him. He died in 146 A.H. (Al-Ibr 1/158, Taqrib 573).

## 10

### THE CRYING OF THE INMATES OF HELL

(208) Anas ibn Maalik ؓ narrated: Allah's Messenger ﷺ said, "The inmates of Hell will be made to cry. They will cry so much that they will exhaust their tears and shed blood so much that their faces will have deep signs like pits. Boats would sail if left on them."<sup>1</sup>

(209) Yazid ar-Raqashi رحمه الله narrated the like of it from Anas ibn Maalik ؓ.

(210) Anas ibn Maalik ؓ narrated that Allah's Messenger ﷺ said, "O People! Weep. If you cannot, then make as though you weep, for the inmates of Hell will weep so much that there would be the likes of channels on their cheeks. They will have no tears from much weeping, so their eyes will be bloody. If boats are put there, they would sail thereon."<sup>2</sup>

(211) Zayd ibn Rufay' reported in a *marfu'* form: When the inmates enter Hell, they would weep for a long period. Then for a long time, they would shed tears of blood and pus. Then the keeper will say to them, "O wretched ones! You did not weep in the world where it would have been of use to you. Do you find anyone today to whom you might complain? They will raise their voices and address the dwellers of Paradise their parents and their children complaining of their thirst and requesting them to let them have some water from what Allah had given them. They will call in this way for forty



years after which they would be told إِنَّكُمْ مَكِينُونَ—Surely you shall tarry here. (43:77) Thus, they will lose all hope.<sup>3</sup>

(212) Hammad ibn Khawwar رحمه الله said that they would weep till they have no tears and begin to shed blood. They will have channels on their cheeks and the keeper will say, "O wretched ones, your weeping in the world would have been a productive treasure for you today."

(213) Qatadah رحمه الله explained فَلْيَضْحَكُوا قَلِيلًا (9:82) as: laugh a little in the world and وَلْيَبْكُوا كَثِيرًا weep much in the Fire of Hell.<sup>4</sup>

(214) Abu Razin (Mas'ud ibn Maalik Asadi رحمه الله) reported that the verse (9:82) means: The world is ephemeral, so laugh as much as you like here. When it ends and you return to Allah then weep the never ending weeping.<sup>5</sup>

(215) Some scholars reported that the Prophet ﷺ asked Jibril عليه السلام, "Why is it that I do not see Mika'il عليه السلام laugh?" He said, "He has not laughed ever since Hell was created."

(216) Abu Imran al-Jawi (Abdul Maalik ibn Habib) reported that Jibril عليه السلام came to the Prophet ﷺ weeping. He asked him why he wept, and he asked, "O Muhammad, do you not weep? Ever since Allah created Hell, my eyes has not dried (of tears) lest I commit a disobedience and be sent to Hell."<sup>6</sup>

(217) Bakr ibn Muhammad رحمه الله reported having asked a contemporary of ibn Abu Layla,<sup>7</sup> whose kunyah was Abul Hasan, "Do angels laugh?" He said, "Ever since Hell was created, the angels under the Throne have not laughed."<sup>8</sup>

(218) Muhammad ibn Munkadir رحمه الله said: When Hell was created, the angels were much worried and they were in this condition till Aadam عليه السلام was created when their worry was removed and they felt peaceful.<sup>10</sup>

(219) This is the same *Hadith* as 215, but narrated by Anas ibn Maalik رحمه الله.<sup>11</sup>

(220) Saalim ibn Abdullah رحمه الله reported a prayer of Prophet ﷺ, "O Allah! Bestow me with two flowing eyes that drop tears and give me peace from Your fear before tears become blood and molar teeth fire."<sup>13</sup>

(221) Isma'il ibn Ubaydullah رحمه الله said that Prophet

Dawud عليه السلام was much given to weeping. He would say, "Let me weep before the Day of weeping, before bones are burnt and jaws are put in flame, and the command is issued for me to be taken (to Hell). مَلَكَةٌ غَلَاظٌ شِدَادٌ لَا يَغْضُونَ اللَّهُ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (66:6)."<sup>15</sup>

(222) Safwan ibn Muharriz ibn Ziyad al-Mazani al-Basuri (who had built an underground cell in which he wept) reported that Prophet Dawud عليه السلام had set apart a day to weep. He would pray: Oh, Allah's punishment! Oh, Allah's punishment—before (the Day) when there would be no wailing.

When Safwan spoke that one day, he was overtaken by a bout of weeping so that he stood up weeping.<sup>16</sup>

(223) Wahb ibn Munabbih رحمه الله reported that Prophet Dawud عليه السلام used to say, "O Allah! I cannot bear the heat of Your sun. How then will I stand the heat of Your Hell? O Allah, I cannot endure the flash of lightning, how then will I stand the sound of Your punishment."

(224) Abu Mu'mar Awn ibn Abu Shaddad Uqayli al-Basri رحمه الله reported that Allah's Prophet Dawud عليه السلام would say, "Alas, the Fire that will catch the molar teeth and turn tears bloody. Alas!"

(225) Ka'b رحمه الله said about the verse (11:75) إِنَّ إِبْرَاهِيمَ كَانَ أَوَّاهٌ that whenever Prophet Ibrahim عليه السلام mentioned Hell, he would lament, "Alas, the Hell?" (The narrator) Ja'far raised his voice here.<sup>17</sup>

(226) Sa'd ibn Abu Waqqas رحمه الله had a freedman, Bukayr ibn Mismar رحمه الله, who would say: A man was heard saying, "O You Who will save from Hell! O You The Rescuer from Hell!" When this man came to the Prophet ﷺ in the morning, he said to him, "Last night you made an appeal. Your words made the angels weep."<sup>18</sup>

(227) Abu Bakr (the compiler) says: Some sermonisers narrated this *Hadith* and remarked, "O Listener, weep over your sins and ask Allah's help in the same words. Your weeping here will help you; but not in Hell. Do you know how the alcoholic, the arrogant, the backbiter, the bearer of false testimony and the sinners will be treated there!"



years after which they would be told إِنَّكُمْ مَكْنُونُونَ – Surely you shall tarry here. (43:77) Thus, they will lose all hope.<sup>3</sup>

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(225) Ka'b رحمه الله said about the verse (11:75) إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ that whenever Prophet Ibrahim عليه السلام mentioned Hell, he would lament, "Alas, the Hell?" (The narrator) Ja'far raised his voice here.<sup>17</sup>

(226) Sa'd ibn Abu Waqqas رحمه الله had a freedman, Bukayr ibn Mismar رحمه الله, who would say: A man was heard saying, "O You Who will save from Hell! O You The Rescuer from Hell!" When this man came to the Prophet ﷺ in the morning, he said to him, "Last night you made an appeal. Your words made the angels weep."<sup>18</sup>

(227) Abu Bakr (the compiler) says: Some sermonisers narrated this *Hadith* and remarked, "O Listener, weep over your sins and ask Allah's help in the same words. Your weeping here will help you; but not in Hell. Do you know how the alcoholic, the arrogant, the backbiter, the bearer of false testimony and the sinners will be treated there!"



years after which they would be told إِنَّكُمْ تَكُونُونَ – Surely you shall tarry here. (43:77) Thus, they will lose all hope.<sup>3</sup>

(212) Hammad ibn Khawwar رحمه الله said that they would weep till they have no tears and begin to shed blood. They will have channels on their cheeks and the keeper will say, "O wretched ones, your weeping in the world would have been a productive treasure for you today."

(213) Qatadah رحمه الله explained فَلْيَضْحَكُوا قَلِيلًا (9:82) as: laugh a little in the world and وَلْيَكُفُوا كَثِيرًا weep much in the Fire of Hell.<sup>4</sup>

(214) Abu Razin (Mas'ud ibn Maalik Asadi رحمه الله) reported that the verse (9:82) means: The world is ephemeral, so laugh as much as you like here. When it ends and you return to Allah then weep the never ending weeping.<sup>5</sup>

(215) Some scholars reported that the Prophet ﷺ asked Jibril عليه السلام, "Why is it that I do not see Mika'il عليه السلام laugh?" He said, "He has not laughed ever since Hell was created."

(216) Abu Imran al-Jawi (Abdul Maalik ibn Habib) reported that Jibril عليه السلام came to the Prophet ﷺ weeping. He asked him why he wept, and he asked, "O Muhammad, do you not weep? Ever since Allah created Hell, my eyes has not dried (of tears) lest I commit a disobedience and be sent to Hell."<sup>6</sup>

(217) Bakr ibn Muhammad رحمه الله reported having asked a contemporary of ibn Abu Layla,<sup>7</sup> whose kunyah was Abul Hasan, "Do angels laugh?" He said, "Ever since Hell was created, the angels under the Throne have not laughed."<sup>8</sup>

(218) Muhammad ibn Munkadir رحمه الله said: When Hell was created, the angels were much worried and they were in this condition till Aadam عليه السلام was created when their worry was removed and they felt peaceful.<sup>10</sup>

(219) This is the same *Hadith* as 215, but narrated by Anas ibn Maalik رحمه الله.<sup>11</sup>

(220) Saalim ibn Abdullah رحمه الله<sup>12</sup> reported a prayer of Prophet ﷺ, "O Allah! Bestow me with two flowing eyes that drop tears and give me peace from Your fear before tears become blood and molar teeth fire."<sup>13</sup>

(221) Isma'il ibn Ubaydullah رحمه الله<sup>14</sup> said that Prophet

Dawud عليه السلام was much given to weeping. He would say, "Let me weep before the Day of weeping, before bones are burnt and jaws are put in flame, and the command is issued for me to be taken (to Hell). مَا تَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (66:6)."<sup>15</sup>

(222) Safwan ibn Muharriz ibn Ziyad al-Mazani al-Basuri (who had built an underground cell in which he wept) reported that Prophet Dawud عليه السلام had set apart a day to weep. He would pray: Oh, Allah's punishment! Oh, Allah's punishment – before (the Day) when there would be no wailing.

When Safwan spoke that one day, he was overtaken by a bout of weeping so that he stood up weeping.<sup>16</sup>

(223) Wahb ibn Munabbih رحمه الله reported that Prophet Dawud عليه السلام used to say, "O Allah! I cannot bear the heat of Your sun. How then will I stand the heat of Your Hell? O Allah, I cannot endure the flash of lightning, how then will I stand the sound of Your punishment."

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The eavedropper, the disobedient, the devil's friend will have hot oil put in their ears and chains tied together with the devil and punished. The cheater in weights and measures will wail aloud. The punishment of one who committed suicide is undecipherable. He who ate the property of an orphan will eat the fire of Hell and be punished severely. The disobedient children will be in base strata of Hell. The one who neglected *zakah* will be worst off.<sup>19</sup>

(228) Ibn Simak رحمه الله reported that when Maalik will strike an inmate of Hell the first time, he will never find peace. When he will strike him a second time and a third time, the first pain will not end. Neither will the first punishment end nor the third.

(229) Shafi ibn Mati' al-Asji رحمه الله reported that Allah's Messenger ﷺ said, "There will be four kinds of inmates of Hell who will hurt the inmates though they already are in hardship. They will run between Hamim and Jahim and make a lot of noise and call woe on themselves. The other inmates will wonder what is wrong with them and why they hurt them. The four kinds will be: (1) One who is locked in a box full of burning coal, (2) One who pulls his intestines, (3) One from whose mouth blood and pus pours out, and (4) One who eats his own flesh.

As for the first, he had died while he had property of other people in his possession which he did not return. The second did not prevent his urine sprinkling on his body and did not wash it afterwards. The third kind stooped towards every indecent and immoral thing and enjoyed it. The fourth was given to backbiting and tale-bearing and thus 'ate flesh of other people' (as it were).<sup>20</sup>

(230) Abu Wa'il Shaiq ibn Salamah رحمه الله reported that Usamah ibn Zayd رحمه الله was asked, "Why do you not ride upto this man (Uthman ibn Affan) to command and forbid him?" He said, "I will not open that door, otherwise I will be the first one to do it. Know! From the time I have heard a *Hadith* from the Prophet ﷺ, I do not think that your rulers will be good after him. He had said, 'He will be brought (on the Day of

Resurrection) who was obeyed in disobedience to Allah. His subjects will quarrel with him and subdue him with their arguments. So, he will be thrown in Hell and his intestines will come out and he will move in Hell in circles like a donkey round the mill. Those who had obeyed him will come and will ask him why he was facing that consequence and he will say that he did not observe what he had commanded and did what he had forbidden them to do'.<sup>21</sup>

(231) Abdullah رحمه الله said in explanation of: وَقَدْ خَلَقْنَا النَّاسَ وَالْجِبَارَ (2:24) that the stone will be sulphur which Allah created at His will.<sup>22</sup>

(232) Amr ibn Maymun reported a similar *Hadith* from Abdullah رحمه الله.<sup>23</sup>

(233) Fadl ibn Abbas Kindi رحمه الله (who was an *abdāl* of his times and whose face bore the mark of tears and who kept fast everyday, taking the evening meal to break his fast with just one bread) narrated: Prophet Eesa عليه السلام once passed by a mountain that was between two rivers, one each on its right and left. But he could not trace the source of water and its destination. So he asked the mountain about it and it said, "The river at my right are tears of my right eye and the one at my left of my left eye." When he asked for the reason, the mountain said, "I fear lest my Lord make me fuel for Hell." Prophet Eesa عليه السلام said, "I will pray to Allah to give me this mountain." So, he prayed and was given the mountain. He told the mountain that it was given to him. There came forth with a rush of water that took Prophet Eesa عليه السلام along. He exclaimed, "By Allah's Might! Stop!" So it stopped and he asked, "Why after I got you from my Lord, did this happen?" The mountain said, "The first weeping was out of fear while this is out of gratitude."<sup>24</sup>

(234) Abu Musa Saffar رحمه الله asked ibn Abbas رحمه الله, "What *sadaqah* is most excellent?" He said, "I had asked the Prophet ﷺ the same question and he had said, 'To give water is the best *sadaqah*. When the inmates of Hell complain, they will say the same thing: اَيُّسُوا عَلَيْنَا مِنَ الْمَاءِ كَيْفَ رَزَقَكُمُ اللَّهُ [Pour on us some water, or of what Allah has provided you (in food)]."<sup>25</sup> (7:50)



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(238) Mujahid explained the same verse (19:86) that as they are driven their necks will lean to one side because of severe thirst.<sup>28</sup>

(239) Ka'b said: Surely Allah will look at His slave on the Day of Resurrection with anger and say, "Seize him!" More than a hundred thousand angels will seize him by his forelocks and feet and pull him by his mouth to Hell. Because of their anger, emanating from Allah's wrath, Hell too will be seventy times more angry. When he complains of thirst, he will be given a drink whereby his shoulder blade will give in with the flesh of muscle and he will be thrown in Hell, where destruction is his lot.

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Then (having recounted this) Yazid fell down unconscious.

(244) Sharik defined *بُضْهُرُ* (22:2) as 'whatever is in the belly will burn out'.

(245) Hasan said that everytime the fire consumes them, a command will be given, "Restore to your first condition." The fire will consume them seventy times every day.

(246) Mujahid said that *نُحَاسٌ* means a flame of fire and *نُحَاسٌ* (55:35) copper that is melted and poured over their heads.

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(248) Ka'b said, "On the Day of Resurrection, Hell will be held so that it will be the back of fat. The feet of the creatures will burn on it. A crier will proclaim, 'Take your people and let alone mine'. Hell recognises its people better than a mother does her children. Then they will be pushed and thrown in Hell. The Believers will be saved. Their garments will be wet then."<sup>33</sup>

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Then (having recounted this) Yazid fell down unconscious.

(244) Sharik defined *يُضْهِرُ* (22:2) as 'whatever is in the belly will burn out'.

(245) Hasan said that everytime the fire consumes them, a command will be given, "Restore to your first condition." The fire will consume them seventy times every day.

(246) Mujahid said that *نُحَاسٌ* means a flame of fire and *نُحَاسٌ* (55:35) copper that is melted and poured over their heads.

(247) Makhul رضي الله عنه said, "On the Day of Resurrection, people will make rounds. A man will meet his brother and ask him how he is, and he will say, 'I am well. Allah has given me hope (of pardon)'. When another asks his brother, he will say, 'I am in a bad condition. My family blamed me and I have perished because of my sins.'"

(248) Ka'b said, "On the Day of Resurrection, Hell will be held so that it will be the back of fat. The feet of the creatures will burn on it. A crier will proclaim, 'Take your people and let alone mine'. Hell recognises its people better than a mother does her children. Then they will be pushed and thrown in Hell. The Believers will be saved. Their garments will be wet then."<sup>33</sup>

(249) Abu Iman al-Jawi reported that Abul Jald asked him, "How will it be with you when the heaven will rain fire and earth will raise flames from below footsteps?" He said, "Indeed, that day will be very heavy."



He said, "That day the screen will be removed from the people and their deeds will be presented to them. Some of them will be happy with their deeds while some will regret." Then Abul Jald wept very much so that he was overcome by weeping.

(250) Hasan explained the verse (40:18) *وَأَنذَرُكُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ* لَدَى الْحَنَاجِرِ كَاطْمِئِنَّ saying, "By Allah! This Day their intellect will be stunned and their hearts will be perplexed when the angels will be commanded to take them towards Hell. They will say to each other:

فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا

[Have we any intercessors that they may intercede for us?] (7:53)

They will be told:

مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

[The evildoers will (then) have no friend, nor any intercessor to be obeyed.] (40:18)

(251) Muhammad ibn Ka'b al-Qarzi reported that the inmates of Hell will complain to the keepers. Allah says:

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ

[And those in the Fire will say to the keepers of Hell, "Pray to your Lord that He may lighten for us a day of chastisement."] (40:49)

They will answer:

أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

["Did not your Messengers come to you with clear proofs?" They will say, "Yea." They will say, "Then pray themselves." And the praying of the disbelievers is but in error.] (40:50)

When they will despair, they will call Maalik:

يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ

[O Keeper! Let your Lord make an end of us.] (43:77)

He will not respond for eighty years, the year is of 360 days and a day (according to the Qur'an) like a thousand years. Maalik will then say to them that they must tarry *إِنكُمْ مَا كُنْتُمْ*.

Losing all hope, they will console each other that they must show patience perhaps they would gain something thereby, as those in the world persevered in obedience to Allah. They will exercise patience for a long period at the end of which they will become impatient and argue:

سَوَاءٌ عَلَيْنَا أَجَزْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ

[Alike it is for us whether we bewail or endure patiently, there is no place of escape for us.] (14:21)

Iblis will get up and say:

إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَا أَنْفُسُكُمْ مَا آتَاكُمْ بِمُصْرِحِكُمْ وَمَا أَنْتُمْ بِمُصْرِحِي

[Surely Allah promised you a promise of truth; and I promised you, then failed you. And I had no authority over you except that I called you, and you answered me. So reproach me not, but reproach yourselves. I cannot help you nor can you help me. Surely I deny your associating me with Allah aforetime.] (14:22)

The inmates of Hell will then accurse themselves. They will be told:

لَمَقْتُ اللَّهَ أَكْبَرُ مِنْ مُقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ قَالُوا رَبَّنَا آمَنَّا أَتَيْنَا وَأَحْيَيْنَا أَتَيْنَا فَأَعْرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ

[Certainly Allah's hatred (of you) was greater than your hatred to yourselves (now) – when you were called to the faith and you disbelieved. They will say, "Our Lord,



twice have You made us die, and twice have You given us life. Now we confess our sins. Is there a way out of (this)? "That is because when Allah alone was called upon, you disbelieved, but when someone was associated with Him, you believed. So judgement belongs to Allah, the High, the Great." (40:10-12)

This will be the first call. They will call a second time:

رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ

[Our Lord! We have seen and heard, so send us back, we will do righteous deeds, surely we are (now) convinced.]

(32:12)

They will get this answer:

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا

[And had We willed, We could have certainly given every soul its guidance.] (32:13)

وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ۝ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ۝ [.....but the word from Me has proved true—that I shall certainly fill Hell with the *jinn* and mankind, all together. So taste now because you forgot the meeting of this day of yours; surely We have forgotten you and taste the abiding chastisement for what you used to do.] (32:13-14)

Then, they will call a third time:

أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا لَكُم مِّنْ زَوَالٍ ۝ وَكُنتُمْ فِي مَسْكِينَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُم كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْآمَثَالَ ۝ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ۝

["But did you not swear aforetime that there would be no decline for you. And you dwelt in the dwelling places of those who wronged themselves, and it became clear to you how We dealt with them, and how We struck similitudes for you." And they had indeed devised their devising and their devising is with Allah, though their

devising were one whereby the mountains should be moved.] (14:44-46)

They will call a fourth time:

رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ

["Our Lord! Take us out, we will do righteous deeds, other than what we used to do."] (35:37)

They will be told:

أَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ۝

[What, did We not grant you a long life enough for one to be admonished who would be admonished? And there came to you the warner. So taste (the fruits of your deeds), because for the evildoers there is no helper.]

(35:37)

Then, after a period of time, they will be told:

أَلَمْ تَكُنْ أَيْتِي تَتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ ۝

[Were not My revelations recited to you, but you used to belie them.] (23:105)

They will think that their Lord will have mercy on them, and say:

رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ۝ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنَّا عِذْنَا ۝ ظَلُمُونَ ۝

[Our Lord! Our wretchedness overcame us, and we were an erring people. Our Lord! Take us out of it; then if we revert, we shall be evildoers, indeed.] (23:106-107)

But, they will be told:

اِخْسَرُوا فِيهَا وَلَا تُكَلِّمُونِ ۝

[Slink you into it, and speak not to Me.] (23:108)

Then they will despair and be dejected. They will shout at each other.

Azhar ibn Abul Azhar narrated this *Hadith* saying that he



was told that this verse meant the same thing: هَذَا يَوْمٌ لَا يَنْطِقُونَ وَلَا يُؤْدُنُ لَهُمْ فَيْعَدِرُونَ (77:35-36)

(252) Abdul Aziz ibn Abu Rawwad رحمه الله reported having learnt that when Allah, The Glorious, will say to the inmates of Hell: اِخْسَنُوا فِيهَا وَلَا تَكَلِّمُوا (23:108), their faces will become mere pieces of flesh without mouth and nostrils. Their breath will pulsate in their bellies having no means of exhaling.

(253) Abu Imran al-Jawi reported: At whatever Allah looks, He has mercy. If He looked at the inmates of Hell, He would surely have mercy on them. But, He has already decided not to look at them.<sup>34</sup>

(254) Abu Salih Dhakwan as-Siman az-Ziyat said about (2:15) that the inmates of Hell will be told while they are there, "Go out", and the gates will be opened. They will rush towards the gates. The Believers will be there outside watching them from their perches. When they are at the gates, they will find them shut. This is the meaning of the verse (2:15) and this is what this verse says: فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ (83:34-36)

(255) Qatadah explained this verse (83:34-36) that Ka'b said: There will be between Paradise and Hell ventilators. When a Believer would like to look at one of his worldly enemies, he would look through a ventilator. Allah says elsewhere. (37:55) فَاَطْلَعْ فَرَاهُ فِي سَوَاءِ الْجَحِيمِ. When he peeps, he will see their skulls and brains boiling.<sup>35</sup>

(256) Abdur Rahim رحمه الله reported having heard from his father who heard from their freedman that when Mansur ibn Mu'tamar<sup>36</sup> died, his mother wailed, "Alas! The one killed by Hell! Fear of Hell alone killed my son."<sup>37</sup>

(257) Abu Sa'eed Khudri ؓ narrated that the Prophet ﷺ said, "Death will be brought on the Day of Resurrection as a black and white ram. The dwellers of Paradise will be addressed and they will stretch their necks to observe. They will be asked, "Do you recognise this?" They will affirm, "It is death." Then a command will be given to slaughter it, and it will be slaughtered. It will be proclaimed thereafter, "O people

of Paradise! Abide forever. There is no death." And, also, "O people of Hell! Abide for ever. There is no death." Allah's Messenger ﷺ then recited: اِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يَأْلِيزُهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يَأْلِيزُهُمْ يَوْمَ الْحَسْرَةِ (19:39), and he pointed towards the world.<sup>38</sup>

(258) Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "Every inmate of Paradise will look at his place in Hell and say by way of gratitude, "If Allah had not guided me (then I would have been there)." And, every inmate of Hell will see his place in Paradise and that will arouse regret in him."<sup>39</sup>

(259) Abu Salih رحمه الله also narrated a *Hadith* similar to it without naming Abu Hurayrah ؓ. (The *Hadith* is thus *mursal* because he was a *tabi'i*.)

(260) Musa ibn Abu Ayshah<sup>40</sup> رحمه الله gave an explanation of the verse (39:24): اَلْمَنْ يَتَّقِ بَوَّاهِ سَوَاءِ الْعَذَابِ saying, "Their hands and feet will be fettered. They will try to avert punishment with their face."<sup>41</sup>

(261) Abu Salih Dhakwan az-Ziyat, as-Siman explained the word مُقَرَّنِينَ in (14:49) as مُكْتَفَيْنَ meaning, 'they would be bound'.<sup>42</sup>

(262) Hasan explained the verse (4:56): كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ saying, "The fire of Hell will consume them everyday seventy thousand times. When it has consumed them, they will be commanded to reform and they will return to their original state."<sup>43</sup>

1. Ibn Majah 2/1446, Ibn Abu Shaybah 13/156, Mustadrak Haakim 4/605.

2. Ar-Riqah wa al-Buka p81, Musnad Abu Ya'la.

3. Tafsir Ibn Kathir 2/378.

4. Tafsir Tabari 10/140.

5. Tafsir Tabari 10/140, Tafsir Ibn Kathir 2/377. (Also narrated by Ibn Abbas ؓ and others).

6. Kansul Ummal 3/145, Takhwif min an-Naar p50, Ar-Riqah wa al-Buka p297.

7. He was Abdur Rahman ibn Abu Layla Ansari Kufi. His *kunya* was Abu Eesa. He said, "I met 120 Ansar *salabi* ؓ. Whenever I asked anything, they liked to narrate the whole account." He died in 83 A.H. (Tahzibul Kamal 17/372).

8. Ar-Riqah wa al-Buka p298.

9. He was Taymi and his *kunya* was Abu Abdullah or Abu Bakr. He was a great reciter of the Qur'an. He could not stop crying on hearing a *Hadith*.



He died in 130 A.H. (Tahzib 26/503.)

10. Hilyatul Awliya' 3/150.
11. Ar-Riqat wa al-Buka p297, Musnad Ahmad 3/224.
12. He was grandson of Umar ~~ra~~. His *kunya* was Abu Umar Hadni. He was one of the seven noted jurists, very pious and ascetic. He resembled his father in his habits. He died in 106 A.H.
13. Az-Zuhd (Ibn Mubarak) p165, Az-Zuhd (Ahmad) 1/42, Hilyah 2/196, 197, Ar-Riqah wa al-Buka p68.
14. His *kunya* was Abu Abdul Hamid. He was teacher of the children of Abdul Maalik ibn Marwan. Umar ibn Abdul Aziz appointed him governor of Africa and many Berbers became Muslim. He was handsome. He instructed his children to respect those who respected them, even a black slave, and to reject those who disrespected them, even a noble Qurayshi. He died in 131 A.H. (Tahzib 3/143, Taqrib 109)
15. Ar-Riqah wa al-Buka, Az-Zuhd (Ahmad) 1/135.
16. Ar-Riqah wa al-Buka p271, Hilyah 2/215, Mukhtasar Qiyam al-Layl p46, Takhwif p3.
17. Tafsir Ibn Kathir 2/395, Takhwif p204.
18. Takhwif p30.
19. He was an ascetic, a frontrank sermoniser. His full name was Abul Abbas Muhammad ibn Sabih (or Subayh) al-Ajli. He migrated to Baghdad, then to Kufah where he died in 183 A.H. A'lamul Nubala 8/328, Sifatus Safwah 3/174.
20. Mu'jam Kabir 7/372, Az-Zuhd (Ibn Mubarak) p94, Hilyah.
21. Bukhari 4/90, Muslim 8/224, Musnad Ahmad 5/205, Hilyah 12/112.
22. Also narrated by Ibn Mas'ud, Mujahid, Suddi, Abu Ja'far al-Baqir. Tafsir Ibn Kathir 4/391.
23. Tafsir Ibn Kathir 1/61.
24. Takhwif p53.
25. Tafsir Ibn Kathir 2/219, Kashful Khafa' 1/157.
26. Tafsir Ibn Kathir 2/219.
27. Ibid.
28. Az-Zuhd (Ibn Mubarak) p83.
29. Ibid.
30. Also narrated: 135.
31. He was ibn Aban. His *kunya* was Abu Amr. He was a well-known storyteller, a pious man. He died between 110 A.H. and 120 A.H. (Tahzibul Kamal 4/195. Sifatus Safwah, 3/289).
32. He was Abu Abdullah Makhul ibn Shahrab Shami. He was a jurist of Syria. He died in 113 A.H. (Ibr 1/107).
33. Hilyah 5/367, Az-Zuhd (Ibn Mubarak) p121.
34. Hilyah 2/314, Takhwif p197.
35. Tafsir Ibn Kathir 4/8, Takhwif p215.
36. He was as-Salami and his *kunya* was Abu Itab. He was a pious man compelled to serve as judge of Kufah which post he held for two months.

He wept all night and observed fasting and *salah* for sixty years. He died in 132 A.H. Tahzib 28/546, Sifatus Safwah 3/112.

37. Takhwif p43.
38. Bukhari 5/236-237, Muslim 8/152-153, Musnad Ahmad 3/9.
39. Musnad Ahmad 2/512, Mustadrak Haakim 2/435.
40. He was al-Hamdani, Kufi. His *kunya* was Abul Hasan. Jarir said that when he saw him, he reminded him of Allah. Amr ibn Qays said, "Whenever I got up in the night, I found him in *salah*. (Sifatus Safwah 3/119, Tahzibul Kamal 29/30, Taqrib 557).
41. Takhwif min an-Naar p125.
42. Tafsir Ibn Kathir 3/311.
43. This *Hadith* is a repeat of 116.



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  38. Bukhari 5/236-237, Muslim 8/152-153, Musnad Ahmad 3/9.
  39. Musnad Ahmad 2/512, Mustadrak Haakim 2/435.
  40. He was al-Hamdani, Kufi. His *kunyah* was Abul Hasan. Jarir said that when he saw him, he reminded him of Allah. Amr ibn Qays said, "Whenever I got up in the night, I found him in *salah*. (Sifatus Safwah 3/119, Tahzibul Kamal 29/30, Taqrib 557).
  41. Takhwif min an-Naar p125.
  42. Tafsir Ibn Kathir 3/311.
  43. This *Hadith* is a repeat of 116.



## GLOSSARY

- رحمه الله: may Allah's mercy be on him.  
 رضى الله عنه/ عنهم/ عنها: may Allah be pleased with him/her/ them.  
 صلى الله عليه وسلم: may blessing of Allah be on him, and (His) peace.  
*athar*: plural of *athar*.  
*abdāl*: substitutes. There are always in every era forty *abdāl*, a new one replacing anyone of them who dies. The number never diminishes. They are righteous people whom none but Allah can identify.  
*ahadith*: plural of *Hadith*.  
*ahlus Suffah*: same as *ashabus suffah*.  
*ashabus Suffah*: a group of poor people whom the Prophet ﷺ had lodged in Masjid Nabawi, devoted to learning Islam and the Prophet's ﷺ life.  
*athar*: saying or act of a *sahabi*.  
*azan*: call to *salah* (in prescribed words).  
*badal*: singular of *abdāl*.  
*fard*: absolute obligation/obligatory.  
*hadith*: saying, act or tacit approval of the Prophet ﷺ.  
*hafiz*: one who has memorised the Qur'an (or *Hadith*).  
*hajjatul wada'*: the Prophet's ﷺ farewell pilgrimage.  
*hijri, hijrah*: migration of the Prophet ﷺ to Madinah, the beginning of the Muslim calendar.  
*iblis*: name of the devil (satan).  
*iftar*: meal in the evening at sunset to break the fast.  
*khalifah*: caliph.  
*khilafat*: caliphate.  
*khulafa'*: plural of *khalifah*.



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*kunyah*: epithet, agnomen, a name prefixed with Abu (for men) or Umm (for women).

*Maalik:* the chief keeper (angel) of Hell.

**marfu'**: a Hadith narrated directly from the Prophet ﷺ by a *sahabi* رضي الله عنه.

*mi'raj*: Prophet's  accension to heaven.

*mursal*: a *Hadith* narrated by a *tabi'i* rather than a *sahabi*.

*nafl*: supererogatory.

*sahabah*: plural of *sahabi*.

*sahabi*: a companion of the Prophet ﷺ.

*sahri*: predawn meal before fasting.


**salah:** regular prayer: obligatory or *fard* is prescribed five times a day, *nafl* or supererogatory is offered at the worshipper option or at specified occasions like *Tahajjud* or eclipse or prayer for rain, etc.

*sayyidah*: title of respect for women.

*sayyidina*: title of respect for men.

*shaytan*: satan, the devil.

*sufi*: a saint, an ascetic.

*sunnah*: the Prophet's  practice.

*tabi'i*: a successor of the *sahabah*, second generation.

*tabi'un*: plural of *tabi'i*.

**Tahajjud:** optional *salah* late in the night.

*wajib*: obligatory.

**zabaniyah:** angels guarding and look after Hell and its inmates, keepers of Hell.

*zakah*: prescribed charity payable by the rich to the poor.

**zaqqum:** a tree in Hell that will be fed to its inmates.

**zindiq:** infidel, athiest, one who pretends to be a Muslim but is a disbeliever.

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This book Hell is compiled by Ibn Abu ad-Dunya, a great authority on Ahadith. He has collected nearly two hundred and sixty two Ahadith describing Hell, the chastisement to its inmates, its mountains, valleys, weapons, animals and food and drink. He has drawn a vivid picture of the plight and regret of the inmates through Ahadith and apt quotations from the Quran. Though Hell is a place no one would like to go to yet only the pious perform deeds that will save them from going there. This is why the Prophet ﷺ in a Hadith narrated in this book says: HELL IS CREATED AS A MERCY, FOR ALLAH INJECTS ITS FEAR IN HIS CREATURES THAT THEY MIGHT REFRAIN FROM BAD DEEDS.